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Cuban churches seek co-operation with Canada

Denyse O'Leary

TORONTO — An historic consultation between Canadian, U.S. and Cuban churches in the Toronto area in the first week in June resulted in calls for closer co-operation and "an end to the immoral blockade of Cuba."

Thirty Cuban, 25 U.S. and 20 Canadian church representatives held a dialogue June 1-3 at Geneva Park in Orillia, which culminated in a press conference in Toronto. Rev. Raoul Suares, president of the Ecumenical Council of Cuba, spoke briefly about church life in that country, with U.S. Bishop Antonio Rames translating.

According to Suares, there are 54 Protestant groups in Cuba, comprising 1,200 congregations. He estimated that there are 70,000 active evangelicals, with a total evangelical membership of about 250,000 (out of a population of eight million). There are eight seminaries, he said, and facilities for conferences and retreats.

Churches adjusted in three phases

Suares explained that the Cuban Protestant churches went through three phases in regard to the revolution in 1959 which brought Fidel Castro to power. At first, the churches welcomed the changes euphorically, but the attitude was not rooted in biblical reflection. As the reality of being a church in Marxist-Leninist society began to sink in, 70 per cent of Baptist and 90 per cent of Methodist pastors left, along with most of the best-trained lay people.

But during the '70s, according to Suares, "the church began to accept that the revolution was a fact and we have to live our faith in that context. We started reading the Bible without prefabricated schemes. This didn't mean that we were Marxist-Leninist but we were more realistic."

Bishop Ramos noted that American churches have maintained a relationship with Cuban churches and have not heeded the U.S. government boycott of that country. In fact, the American churches have called for an end to the boycott, "especially now in the age of rapprochement with Russia and China."

The meeting at Geneva Park produced a draft report, stressing the need for co-operation between the three countries' churches. It warned against repeating the former "missionary" pattern of relationship between First

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Thinkbit

"The persecuted church can help us more than we can help them."

Rev. Richard Wurmbrand

The Lord's Prayer in Arabic: the Middle East Reformed Fellowship is growing. See the story on page 3.

Nicaragua struggles to become itself

Photo: *Nicaragua: A Dream Under Fire*

James Marshall (kneeling) and colleague pose with Nicaraguan boys.

Robert VanderVennen

TORONTO — Confronted with the tangled threads of a country struggling to sort itself out, 15 church visitors to Nicaragua were surprised by the depth of Christian commitment they found in the general public and by a fierce commitment to become a unified nation able to determine its own destiny.

A group studying social issues at Bloor Street United Church in Toronto was challenged by its pastor and his wife to study the problems of Nicaragua and then visit the country and report on what they saw and heard. They did just that, making their visit in October 1986. Now, almost two years later, they have published what they found in a 44-page illustrated report entitled *Nicaragua: A dream under fire.*

The Samoza legacy

They learned that what exists today in Nicaragua cannot be understood apart from its history. The Samoza family installed by the United States in 1933 were brutal dictators for 45 years. When the Sandinistas overthrew Anastasio Samoza in 1979 he fled with most of the money in the national treasury, leaving the country with $1.6-billion in international debt. There was virtually no health care or education for 90 per cent of the people, and 90 per cent of agricultural produce was exported for the gain of wealthy landholders. The economy was largely based on the export of raw materials controlled by foreign multinationals and a few powerful families.

Land reform

The United Church group talked about land reform with Ivan Garcia, an agricultural economist who received

See **NICARAGUA** -- p. 2.

Wearing school uniforms becomes issue in Toronto

Marian Van Til

TORONTO — Sooner or later, exceptions are forced to follow the rules. Or so it seems in the case of Toronto's Cardinal Newman Secondary School.

Even though every other Catholic high school in Metro Toronto requires its students to wear uniforms, the 15-year-old Cardinal Newman school hasn't had that requirement since an incident with shoddy-quality uniforms in its first year of existence. But from now on, uniformity will be the norm.

The Metro Toronto Separate School Board has just announced that Cardinal Newman will be required to come in line with all other Catholic high schools under that board's jurisdiction.

The issue became news when the press got wind of the fact that some of Cardinal Newman's 1,200 students have protested the enforced wearing of uniforms.

"Some students spoke to the board," says Principal Paul Costello. "They wanted more of a say [in the decision]. They were unhappy — it will be a major change for them."

Parents supportive?

Parents, however, have been largely supportive of the move, Costello insists. The requirement will be "phased in one grade at a time, starting with next year's Grade 9," he explains. About 200 parents of those students met with Costello and board representatives to discuss the matter.

Costello says he has sympathy for the protesting students' point of view, but the issue isn't terribly important to him.

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A professor of education, Robert Bruinsma, tells graduates to "make a joyful noise" p.8
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Further discussion about freedom and equality p.12

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The life and faith of Prof. Johan Mekkes
Welland, Ont., artist Heinz Gaugel paints murals

News

United Church conferences dispute homosexuality

Paul De Groot

EDMONTON — A solution which no one really wants — delay — is descending on the United Church of Canada.

The church is wrestling with whether or not to ordain homosexuals, and the answer, from meetings of the church's 12 regional conferences across the country, is not at all clear.

The debate has centred around the recommendations of a controversial report on "Sexual Orientation, Lifestyles and Ministry."

The report not only recommends that the 900,000-member church accept homosexuals as ministers, but says "morally responsible" sexual relationships are possible for heterosexuals or homosexuals, in marriage or outside of it.

It says candidates for the ministry should not be asked questions about their sexual orientation.

Though church leaders support these recommendations, the response from the church's grassroots has been overwhelmingly negative. When the conferences met during May, they were deluged with petitions from congregations and presbyteries (local groupings of congregations) on the issue, most of which called on the church to reject the report's recommendations.

In Newfoundland, for example, every one of 78 petitions rejected the report. The Montreal and Ottawa conference had 160 petitions, of which only five endorsed the report. Toronto had 180 petitions, of which only four supported the report. The other petitions called for complete rejection of the report, or of key recommendations of the report. Even those which favoured it often reserved the right for conferences to determine suitability for ordination.

Some petitions contained threats to leave the denomination if the recommendations were accepted, and many recommended that homosexuals be barred from ministry in the church.

The picture that emerged after the conference meetings ended on the last weekend in May was far less clear. David Ewart, head of the group which wrote the report, said some conferences are saying a homosexual orientation is not, in itself, a barrier to ordination, but there appears to be little support in the church for the homosexual lifestyle.

Four of the conferences said sexual orientation should not be a criteria for ministry (but three of the four indicated that homosexual activity is not acceptable). Four rejected the report's recommendations outright. Two recommended more study before the church makes a decision. One, British Columbia, refused to take any position at all.

A twelfth conference, the Manitou (northern Ontario) conference, voted against a) accepting the report, b) rejecting the report and c) further study of the report. Toronto conference said that sexual orientation, in and of itself, is not a barrier to ministry. It also passed a motion affirming the sanctity of marriage, but defeated amendments condemning all forms of promiscuity and calling for celibacy outside marriage.

Toronto's actions pleased "liberals" in the church, but "conservatives" said they could agree that sexual orientation, in and of itself, should not be a bar to ordination, while rejecting practising homosexuals in the parsonage.

But, as Rev. Gordon How, executive secretary of the British Columbia conference said Monday, "conferences are for speechmaking." The real decision rests with the church's General Council, which meets in Victoria, British Columbia, in August.

The General Council is, in theory, bound by nothing that has been said so far, which means the entire debate could be repeated there.

As the history of this and other sexual controversies in the United Church has shown, when in doubt, send it back for study. That happened to "In God's Image," a controversial report on sexuality in 1980, which was considerably tamed and quietly approved in 1984. It happened to "Sexual Orientation and the Order of Ministry" in 1984, the precursor to this year's report.

Quiet talking

Very few people in the church actually favour more study. "Conservatives" who are outraged by the recommendations have had their fill of talk about homosexuality and want, in no uncertain terms, no more discussion. What more study means, said an Alberta delegate, is "let's talk about it until you see it my way."

Another "conservative" warned that "if we study this much longer we will really get intransigent."

Homosexuals who have been waiting for the last four years for ordination while the church studied their status are unlikely to put their lives on hold for another four years of study. They were critical of distinctions between homosexual orientation and practise in 1984, and have not changed their attitude. Homosexual minister Rev. Eilert Frerichs of Toronto says flippantly, "I don't need any more practice. I'm very good at it already."

This leaves the General Council in Victoria with an unhappy set of options. As things stand right now, it cannot approve, reject or continue to study the report without angering a vocal minority in the church.

Sin is personal and social

... continued from page 1.

and Third World churches. Rev. Tad Matsui, Associate Secretary for the Commission on Justice and Peace of the Canadian Council of Churches (CCC) commented that First World churches must be prepared to be receivers as well as senders of missions.

The report also expressed concern about the possible harm that might be done in Cuba by "the proliferation of sects which come not to undertake pastoral work but to project their ideological agenda." No specific groups were named.

Role of churches in Cuba

According to the CCC release, "affecting the practice of Christianity in Cuba is a growing recognition within the Communist Party that, not only are the churches not withering away, but they play an important role in imparting moral and social values."

However, the process of acceptance may have cut both ways. Here, for example, is how Rev. Suares describes the new understanding his church has of sin and salvation: "Before, sin was a very subjective thing. Sin today has a much richer biblical understanding. Today, it is all that limits the will of God for His people. It is personal and subjective but is also a social matter. Our understanding of salvation has been enriched by this new understanding. The concept of salvation is no longer only personal but takes place in the context of human life." (tr. Bishop Ramos).

The purpose of the consultation was to assess the current religious and political climate within and affecting relations among, the three countries, and to explore the possibilities and risks in advancing international church relations under the circumstances. Specifically, the participants sought to determine what role Canadian and American churches can play in supporting the more open church-state relations within Cuba.

Uniforms an issue

... continued from page 1.

He sees irony in the fact that the public high school which is geographically nearest to Cardinal Newman is considering requiring uniforms and is "moving toward becoming an academy."

Costello has been principal of Cardinal Newman for only a year. He hasn't got much personal stake in the controversy, he admits. "It doesn't really affect me. I've been at schools with uniforms and at those without," he says. He doesn't see the controversy as having arisen from a particular Catholic moral or philosophical stance.

Others, however, say the issue is a controversial one which is dividing the school's supporters. A woman from Superintendent Mary Munnoch's office says "it's a sensitive issue. Whenever you have half the people for something and half of them against it, you have a controversy." C.C. was unable to talk to Munnoch herself.

Why important?

Why does the Toronto Separate School Board think uniforms are so important that it will no longer allow Cardinal Newman to be the exception to the rule?

Costello cites the "classic" reasons for uniforms: "It levels out the economic base. People [then] don't dress to reflect their financial means." Along with that, it allows others "to identify the students from this or that school," says Costello. "And some say discipline comes out of it," he adds.

Nicaragua struggles to become itself

... continued from page 1.

part of his education in Toronto. He is now technical director of the government's five-year plan for food and nutrition. He is not a member of the Sandinista party but says "I criticize them as a friend. They have confidence in me because I support the revolution. They know I do so because I am a Christian."

He said that in 1979 60 per cent of farmland was held as farms of 450 acres or more by five per cent of the farmers, but by 1986 the amount of land controlled by such large farms was reduced to 30 per cent.

They heard the other side of that story from Rosando Dias, executive director of the Union of Cattle and Agricultural Producers of Nicaragua. Dias bitterly criticized the Sandinista government for taking land away from landowners. He felt the government had taken too much power to itself.

The Bloor Street visitors were able to interview the editors of two of the three major newspapers in Nicaragua. *La Prensa* had recently been closed down because of its regular bitter attacks on the government. The paper *El Nuevo Diario*, which gives a critical but supportive view of the government, was started by former staff members of *La Prensa* who disagreed with its editorial line. The group was not able to interview anyone from the government newspaper, *Barricada*. In addition to these dailies Nicaragua has six weekly newspapers and 46 radio stations, half of them privately owned.

Political scene

The Toronto group interviewed a member of an opposition political party, Clemente Francisco Guido, a member of the PPSC (Popular Social Christian Party). He stressed that his party is a patriotic and a civil opposition based on Christian teachings and composed of people seeking a Christian path for the Nicaraguan revolution.

Although the party disagrees with a number of Sandinista policies, it does not support the U.S. policy of aggression against Nicaragua. Guido voiced both criticism and praise for the Sandinistas.

The visiting group concludes its report by observing that they learned that the political situation in Nicaragua is much more complex than we are led to believe by the media. They say, "We came to believe that Nicaragua is making a serious, honest effort to run a democratic government against an historical, economic and political background which makes this very difficult. We only hope that Nicaragua will be allowed by the superpowers to exercise her right to determine her own future."

Pensive Dutchie

On being a salting salt and a shining light

Syrt Wolters

In Matthew 5:13 Jesus says, "You are the salt of the earth ...." In the next verse Jesus says, "You are the light of the world ...."

Did it ever strike you that these two statements, uttered in the same breath, oppose each other? They seem to be mutually exclusive. Salt acts invisibly. Throw a handful of salt in a pot of water and you won't "find it" again. Light, on the other hand, catches our attention instantly.

What does the Lord really want us to be? Salt which works unnoticed or a light set on a hill so that the entire surrounding country can see it?

I have been thinking much about these two passages. I cannot accept the reasoning that we must "mix" with the world as salt is mixed with water in order to give a "Christian" taste to society. Salt does not really "mix" with water; if the water evaporates, you will find all the salt on the bottom of the pan.

The more I think about it and compare it with other scripture passages, the more I conclude that being salt *and* light are not contradictory at all.

God separates us from the world

There is one aspect of belonging to Christ which we never may forget: our covenantal relationship to him. The very moment we become a believer we become part of a *community* of believers. We may not and cannot separate the two. The Old Testament as well as in the New, presents that "covenant idea." God separated his people from the world. Israel was called to manifest that covenant in its national life. And the people of Israel were warned time and time again *not* to mix with other nations who did not serve Yahweh. The Lord warned his people many times about the danger of assimilation with neighbouring nations.

The New Testament warns us *not* be unequally yoked with unbelievers. That does not only mean in marriages. It is moving to read in Jesus' high priestly prayer (John 17) how urgently He prays for the unity of his believing children *when they are in the world!* I can imagine that Jesus, while praying this, remembered how He wanted his disciples to be a shining light, set on a hill.

I like to think that Jesus wants us to be a salting salt when we as *individuals* take our place in the world. But as a community we bind together and form a "great bundle of light, as set on a hill." That community must be visible to all people.

However, what was the perpetual trouble with the Israelites seems to trouble Christians in the New Testament also: keeping their identity. The devil tried to "divide and conquer" in the Old Testament times. He still uses the same tactic. Politically, Christians in Canada are divided among all parties, opposing each other! That paralyses the unity of believers in this country. If ever salt has lost its saltiness — its healing and preserving power — it is now, because we identify with secular humanistic political philosophies.

We don't follow Christ's terms

It seems nearly impossible for Christians to extricate themselves from this situation. First, the majority of Canadian Christians have never learned to think in terms of being in the world *only* on the terms of the Kingdom of Christ. For many Christians politics and religion don't even mix. Salvation is reduced to the comforting thought of going to heaven when we die — never mind being called to be "managers of this world" for God's sake.

Many intelligent Christians I know vote for and support the NDP because "it is the only party which shows compassion for the underdog." However, is the NDP's political philosophy based on the terms of God's Kingdom? Is that party driven in its compassion by eagerness to love God above all and its neighbours as itself? I won't deny that some individuals in the NDP are motivated in that way. But is the *party* based on that? Of course not.

It is tragic that we have lost the scriptural vision of the Kingdom of God and of the communion of saints in the world. Could it be that our witnessing "salt" has lost its saltiness? If so, we know the dismal future: the gospel will be trodden underfoot.

Syrt Wolters is a semi-retired barber in Victoria, B.C.

Middle East mission grows

Robert VanderVennen

TORONTO — The Middle East Reformed Fellowship (MERF) started four years ago as a resource and training centre in support of Christian witness in the Arabic-speaking countries of the Middle East. There is a long history of Presbyterian mission work in the area, and the Protestant evangelical churches in the different countries are mainly Reformed. In 1987 the Christian Reformed Church officially joined with Presbyterian churches in support of this ministry. The "Canadian presence" consists of Dr. Jack Hielema and his wife.

In 1987 the Hielemas moved from Calgary to the MERF centre in Cyprus to become directors of the biblical studies training program.

MERF Canada contributed $85,000 in 1987, a sum made possible because about $22,000 in unexpended funds was carried forward from 1986. This money paid the expenses and salary of the Hielemas, the costs of promotion in Canada plus $25,000 toward other aspects of the ministry in Cyprus. Hank and Willemien Verhoeff, development directors of MERF in Canada are this country's full-time nonsalaried MERF volunteers.

The training centre in Larnaca, Cyprus, has held 11 two-week study terms which have served 123 pastors and non-cleric church workers from various Arab nations, especially from Egypt. Hielema has been the chief instructor, though his teaching needs to be translated into Arabic.

Evangelism via radio is carried on via two broadcasts, with Rev. Victor Atallah, general director of MERF, as the speaker. Broadcasting is done co-operatively with the "Words of Hope" program affiliated with the Reformed Church in America. In Cyprus two young men are working full-time, assisted by five part-time volunteers, to give information and counsel to the hundreds of listeners who respond to the broadcasts. From Cyprus direct connections are being made with churches in the various countries for personal follow-up visits.

In addition to its efforts in Bible training and radio evangelism MERF is active in church planting and diaconal aid, especially for victims of the desolation in Lebanon.

MERF's Board of Directors has decided to organize an International Council of Co-ordinators composed of representatives of support branches around the world, together with the Executive Committee of the board. MERF currently has supporting organizations in Canada, the United States, the United Kingdom, The Netherlands and Australia.

A new slide program "Love Thy Muslim Neighbour" is now available to churches from MERF Canada, Box 2980, Station M, Calgary, AB T2P 3C3.

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Guest editorial

Leave the Russian church free to reform

The Russian Orthodox Church in the Soviet Union has recently come into popular view. The religious press has taken notice of the approaching millennial anniversary of the church, especially because Billy Graham has been invited to preach at some of the services of celebration.

It speaks well of Graham. The American evangelist has shown himself willing to honour Christians of other confessions, without ever altering his own confession or muting his evangelical testimony. The Orthodox leaders can be open to Graham because they know exactly what he stands for. At the same time, he resists the temptation to be their judge. Graham provides an excellent model of ecumenism for confessional Christians, an ecumenism that is both more useful and more responsible than the familiar church-bureaucratic kind.

It also speaks well of the Orthodox Church. It is more open to evangelical preaching than most Protestants realize, and Reformed Christians would do well to imitate Graham by helping the Orthodox with the *Word,* so long as we respect their *worship.* To respect the Orthodox is not the same thing as being naive about that church's need for reformation. There is no doubt that the free Word would inevitably begin to challenge the structure of the Orthodox hierarchy and their manner of celebrating Holy Communion. But to respect the Orthodox means that we would allow them to be responsible for their own reformation, recognizing that reforming according to the Word of God is not necessarily the same thing as becoming Protestant.

Thin line between mystery and secrecy

We Protestants know so very little about the Russian Orthodox Church. Such ignorance of the Russian Church makes it impossible to understand the mode_n Soviet Union. (This, by the way, is where so much American and Canadian foreign policy falls short, by ignoring the religious roots of even those societies that claim to be atheistic.) The latest example of this is the current Russian slogan of *glasnost,* or "openness." Openness and secrecy have been critical themes in Russian life for centuries, and are part of the burden of the Orthodox Church. So is the deep-seated separation of the Word and the appearances.

This is especially true of the Orthodox liturgy. The celebration of Holy Communion, for example, is kept hidden from the people. The priest performs the ritual behind a screen that separates the sanctuary from the people. What the people can see upon this screen are the icons. Icons are pictures which help transport the worshipper directly into the heavenly worship of the angels. When this works, there is a wonderful experience of "mystery." When it doesn't work, there is only "secrecy."

There is much to admire in Orthodox worship. There is a deep spiritual piety and an emotional involvement that Protestants never experience. The Orthodox enjoy a fellowship with the angels of God beyond our comprehension. The worshippers have a passionate and selfless devotion to the liturgy that makes our loyalties look like nothing more than prejudice and partisanship by comparison.

At the same time, Orthodox worshippers have no real face-to-face experience of each other, neither is there any mutual upbuilding or congregational fellowship around the Word. The ethical element of worship is almost totally lacking. The ecclesiastical separation between the common people and the priesthood is enormous. The Kremlin in Moscow contains a number of historic cathedrals. One cannot separate the behaviour of the current Communist priesthood of the Kremlin from the patterns long established there.

If there is going to be any real political change in the Soviet Union, it will have to come from the witness of Russian Christians much more than from the example of our Western democracies. And it is the Russian Christians and their churches (Orthodox and non-Orthodox) that we have to support.

Of course, the Orthodox Church has made too many concessions to the Communist regime, and many priests are government agents. No one knows this better than the Russian believers themselves. But it is certainly not our business to be the self-righteous judges of their compromises, especially when we have made so many of our own compromises. That is why Billy Graham's example is so important for us.

Even the secular media has taken notice of the Russian Church as part of its coverage of the Reagan-Gorbachev summit. One TV network reported that the Orthodox Church was growing again. We were reminded that Lenin had intended the Communist Party to replace the church, and that eventually, the church would have no one left but "old women." But recently many young people, men included, were coming back to join the old women.

This is undoubtedly a sign of revitalization.

This is a cause for rejoicing. But at the same time, Christians should know what the networks don't. A church full of only old women may be a joke to the world, but to the Lord it is very beautiful. The Lord knows that when everyone else chases after idols, when the clergy and their synods make deals with their governments, still the old women will continue to be faithful.

The Lord has no better servants in times of persecution. They are the midwives of Israel, thumbing their noses at Pharaoh. They are the old women of Russia, joining their voices with angels and archangels.

Daniel Meeter

Daniel Meeter is pastor of the Maranatha Reformed Church in Wainfleet, Ont.

Letters

Requests "who-done-it?"

Bob VanderVennen's last paragraph of the editorial "Violence in the Church" reads as follows:

We live in a violent world. Violence is not limited to hijacking, terrorism and wars. Violence can take place within the church, too, and the church must be able to recognize it and be willing to take action if its own integrity is at issue.

Agreed! But unless Bob says more, unless Bob points out the specific culprits he has in mind, unless, that is, Bob can and will with integrity safeguard the church against those who violate the ninth commandment by clearly pointing out the where and how of the violation and who done it, Bob himself becomes guilty of "distortion, overstatement and character assassination."

As long as we are willing to talk only about the subjects of our concern as "they," we not only fail to safeguard the integrity of the church, but then we also give people reason to distrust — and label as "character assassinators" — all who do not really agree with us.

You, Bob, must "demonstrate" the slander you warn against.

Raymond J. Sikkema, Hamilton, Ont.

Response:

The editorial is saying, "If the shoe fits, wear it. If it doesn't, leave it."

The purpose of the editorial was to warn our readers about a trend of violence in the church. We're not interested in picking a fight with violent people.

One thing we won't do is put persons on trial in Calvinist Contact. A publication is the most unfair forum one can possibly choose for a trial. That would be an example of the kind of violence we were talking about in the editorial. Personal accusations should follow the path pointed out by Matthew 18.

Robert VanderVennen

I wrote about the bed, now I have to lie in it (again)?

I suppose it should not have surprised me that a number of readers would have objected to parts of the little story I wrote about my mother's bed. Yet, it did surprise me. I didn't expect full approval in the area of taste or appreciation. You can't argue taste. What's funny to one may be silly to another.

But I had not expected to be admonished for disrespect shown to parents and for unfaithfulness to scripture. I almost feel another Eutychus split coming up (see Carl Tuyl's article of April 15). I am being told to read certain parts of the Bible in order to become more sanctified in my understanding of conception and in my attitude towards my parents.

My surprise must show a little naivete on my part. Some people I meet have issued smiles of warning — "Now you've done it, Bert Witvoet." These smiles tell me that they know something I don't, that perhaps I am not always in touch with all the ingredients that make up the Reformed community. Some people apparently see problems where I merrily pass by whistling "It is well with my soul."

What were the parts that offended some people? It was mostly the reference to my conception and the hope I expressed that my parents had fun making me. I gather that one reader wants me to read Psalm 139 to set me straight on that one. Psalm 139 contains the well-known and beautiful confession "I praise you because I am fearfully and wonderfully made .... My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth." How dare I place my lighthearted comment about my parents having fun making me next to that.

I dare because I always see God and human beings as partners. It's not a 50-50 arrangement, someone once said. It's a 100-100 arrangement. God makes us and that's 100 per cent true. It's also 100 per cent true that my parents had to engage in intercourse in order for my mother to conceive me. Psalm 139 talks about God's act. I talked about my parents act. And I expressed the hope that they had enjoyed it.

Wouldn't it be nice if your parents told you, "When you were conceived, we were deeply in love and enjoyed our love-making." That would be a real booster, I would think. That would make it even easier for you to turn to Psalm 139 and to praise God for the wonder of what He shaped in the depths of the womb. I fully believe that God intends for us to enjoy ourselves when we engage in intercourse. It's a result of sin that all too often we don't.

No, I wasn't being sarcastic, as one reader thought. I was being playfully appreciative of the joy of loving intercourse. I believe very sincerely that we can laugh about anything that is human, that includes sex ... as long as we don't become vulgar and encourage immorality with our talk.

I am puzzled. How can anyone think that this story about my mother's bed attacked the family? It is a deeply pro-family type of story. How can anyone say that I don't honour my parents by writing the way I did? My father is no longer alive, so I can't check it out with him, but my knowledge of his sense of humour (his friends used to call him Charlie Chaplin) leaves no doubt in my mind. And would it help if I told the readers that my mother loved the story and asked one of her grandchildren to read it?

What is also somewhat ironic to me is that week after week I write editorials about important topics such as superpower tensions, drugs at rock concerts, abortion in Canada, Soviet withdrawal in Afghanistan, deportation of Turks, policies of VanderZalm, ordination of homosexuals, but nary a letter, maybe one or two, if it was extra important. And here I write a little personal piece about a bed, and we have several letters of condemnation already.

And to think that it wasn't even my own idea to write about it. I simply walked into the office one morning and let go with: "Guess what I slept in last night?" No one guessed, of course. After I answered my own question, one of my co-workers, said, "Why don't you write about sleeping in your mother's bed after so many years?" All I can say now is, "Don't blame me. The woman that was given to work with me in this office made the suggestion and I took her up on it."

BW

Doubts the reality of crisis

This letter is in response to a letter (C.C., May 20) by Mr. Jake Kuiken concerning a childcare crisis. Frankly, I don't understand this. He writes that there are nearly 2 million children in Canada whose parents are unable to provide for their necessary care, and there are only 243,500 licenced child-care spaces in Canada.

I am wondering what the parents of these two million children are doing that they cannot take care of them. I know we have some single parents who have a hard time making a living and taking care of children, but I am sure they are taken care of now.

Since when is it the responsibility of the state to take care of our children? I believe it is the responsibility of parents. Besides, state-run child care would be too much of a financial burden on our country. We are already deep in debt now.

Agnes Slomp,
Brooks, Alta.

The mystery is Christ within

I want to refer to the article "Holocaust survivor searches for key to goodness." (C.C., May 27, 1988)

Professor Stein's search is not new; he is only one of many Jews who are still puzzled by the difference of ultimate evil and ultimate good in people who are created by one and the same God. Also a lot of non-Jews are at a loss about that.

It is an interesting article and I will probably buy the book Mr. Stein wrote.

The reason for my letter is the last sentence of the article. I do not know if that is what Mary Jo Leddy wrote in her foreword or if that is your own writing; that doesn't matter. What matters to me, however, is the fact that the sentence mentions "a God," which could mean any of the many (false) gods of this world and as such one would worship as a being "outside" of oneself.

But the Christians interviewed by professor Stein are not in this category. They are without doubt believers in Jehovah God and in his Son Jesus Christ. As such they serve no longer "a God outside of themselves," but they serve "Christ within, the hope of glory." (Colossians 1:26,27)

I am quite sure that you agree that, not only does Christ dwell in his people, but *they* also live in *him*. (1 Cor. 12:12,13)

Personally I believe that this is the mystery Professor Stein is struggling with. Let us pray that God will also open his eyes to the God we serve as the Truth, the Way and the Life.

Nellie Brobbel,
Mississauga, Ont.

Story destructive of family

In the *Calvinist Contact* issue of May 27, we read the story, "My Mother's Bed." We were greatly disappointed in the manner you wrote your comments. Such sentences as: "I hope they had fun ..." and "No wonder families were ..." show little respect. They are written in a rather sarcastic fashion, which shows little respect for the institution of the family and is not very biblical.

We find that such an article is rather detrimental in a society where family is already "going down the tube." As struggling Christians, in a world full of sin, we need articles which encourage respect for all of life and which stimulate us in Christian living. I suggest you read Psalm 127 and 128, in which God declares the blessing of children.

I do hope that in other articles you will demonstrate a more respectful manner for what the Bible says in regard to the family!

Family Nicolaas Reijneveld,
Tavistock, Ont.

Good story; poor intro

Our family loves reading. I like Bert Witvoet's stories, especially his "oracle" about his parents' bed (C.C., May 27). I still see my mother shaking that big lump of a feather-filled mattress and flipping it over till she was out of breath!

We did not appreciate the second sentence in this story. We found it banal. The rest we enjoyed.

Nell Diepeveen,
Edmonton, Alta.

Don't need stable talk

Your article under the heading "My mother's bed" uses a very poor picture. It looks like a pig in bed, and the writing is "stable" talk to me.

You seem to have no regard, respect or esteem for your parents. This kind of trash does not belong in C.C. When I read such, I regret I am a subscriber. Read Psalm 139.

Jelle Bakker,
Wellington, Ont.

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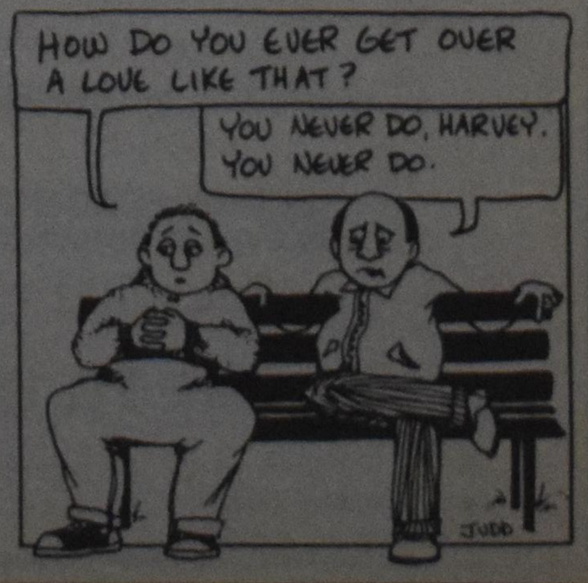


Church

Marian Van Til, page editor

Congress 88 aims to reach America's unchurched

WASHINGTON, D.C. (NCEA) — Fifteen thousand leaders in evangelism are expected to gather in Chicago this summer to learn how to reach the 90 million Americans who have no church affiliation, say the planners of CONGRESS 88, A National Festival of Evangelism.

Taking place Aug. 4-7, 1988, in the spacious facilities of the Rosemont Horizon and surrounding hotels near Chicago's O'Hare Airport, CONGRESS 88 is aimed at enabling the local church to reach out to those in its community with the invitation to receive Christ, to become a part of the church community and to live as Christian disciples in the world.

Church pastors, leaders and laity are invited to attend and participate in the 200 workshops, parable church presentations, forums and major plenary sessions during the four-day gathering.

Major speakers include Charles Colson of Prison Fellowship, international evangelist Leighton Ford, General Eva Burrows of The Salvation Army, Joseph Cardinal Bernardin of Chicago Archdiocese, United Methodist Bishop Woodie White, and Progressive Baptist minister Harold Carter.

Alvin Illig of the Paulist National Catholic Evangelization Association, Robert Hamblin of the Southern Baptist Convention and H. Eddie Fox of the United Methodist Board of Discipleship are also on the plenary program. George Gallup, Jr. whose 10-year-old survey indicated that 41 per cent of Americans are functionally uninvolved in any church community will update that survey at a plenary session followed by a workshop.

Among the workshop leaders are representatives from Assemblies of God, Brethren in Christ, Church of God, American Baptist, Christian Churches, Churches of Christ, General Baptist, Evangelical Covenant, Lutheran Church, Mennonite Church, Reformed Church in America, Christian Reformed Church, Presbyterian (U.S.A.), Presbyterian in America, Southern Baptist, Catholic, United Methodist and The Salvation Army.

Some of the church-related groups offering workshops are the American Bible Society, the Billy Graham Evangelistic Association, Churches Alive!, the National Church Growth Research Centre and the World Home Bible League.

First-time co-operation

"It strikes me that this is the first time that churches of such divergent views have been able to co-operate in evangelism," says CONGRESS 88 President Grady Allison. "The participating church groups have put aside their differences to focus on their common faith in Jesus Christ in order to provide inspiration, instruction and motivation for the 375,000 local churches to bring Christ's message of hope, forgiveness and salvation to the unchurched."

All CONGRESS 88 programming relates to its four goals which are to celebrate Jesus Christ, challenge churches to meet the human needs of society, to unite to reach the 90 million unchurched and to reach out now to gather the harvest. Workshop topics cover church growth, tools for evangelism, equipping church members for evangelism, reaching youth, evangelizing in urban areas, the needs of the small church, church planting, witnessing, cross-cultural evangelism, the personal prayer life and commitment counselling.

Participating church groups are encouraged to hold kindred sessions prior to the opening session on Thursday evening. These sessions will allow a time of planning and fellowship for church groups to maximize their participation in the Congress. Likewise, time is allotted on Sunday morning for denominational worship services.

Another CONGRESS 88 highlight will be the joyous music which is being arranged by well-known Chicago area music director Otis Skillings. Attendees will be treated to renditions by massed choirs, special musical selections, hymn singing of new and traditional favourites and a performance by The Salvation Army Band.

Gallup launches massive study of unchurched Americans

WASHINGTON, D.C. (NCEA) — With special studies on the unchurched Hispanic and the unchurched Black, The Gallup Organization recently launched the largest study of unchurched Americans in U.S. history.

The $163,000 study of 2,400 unchurched and churched Americans is being funded by a broad-based coalition of Protestant and Catholic church bodies including the National Conference of Catholic Bishops' Committee on Evangelization and Southern and American Baptists, United Methodists, the Salvation Army, Mennonite groups and the Reformed Church in America.

Chaired by Presbyterian Dr. Dean Hoge of The Catholic University of America, who worked closely with The Gallup Organization, the study was designed by leading Protestant and Catholic sociologists. "Currently there are simply no studies of the unchurched Hispanic and the unchurched Black. This is truly pioneer research," Hoge commented.

The findings of this interfaith study will be presented by George Gallup at CONGRESS 88, a national convention of 15,000 Protestant and Catholic evangelizers who will be meeting in Chicago, Aug. 4-7, 1988, to prayerfully address the challenge of reaching the 90 million unchurched Americans with the gospel message of salvation in Jesus Christ.

Want a "vacation?" Join a medical missions group

SANTO DOMINGO, Dominican Republic (CMS) — Marti Van Hoeve, President of Van Hoeve Construction of Millgrove, Ont., recently returned from Ambato, Ecuador, after participating in a short-term medical group missions project. The project was sponsored by the Christian Medical Society and was devoted to medical, dental and surgical care.

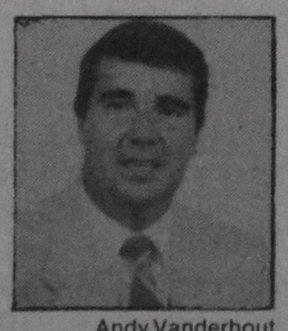
Van Hoeve was part of a team of 28 physicians, surgeons, dentists, nurses, other medically related personnel, and general support participants. This was one of several visits planned by Medical Group Missions of The Christian Medical Society to Third World countries in 1988. The doctors examined 2,494 patients and surgeons performed 20 operations. The dental team worked on 648 patients.

Participants on the project paid their own expenses and contributed medical and surgical supplies to help supplement those donated by other organizations. During 1988, 27 groups will go to such countries as Honduras, Jamaica, Belize, Mexico, the Dominican Republic, Nicaragua, the Philippines and Ecuador.

The Christian Medical Society, with headquarters in Richardson, Texas, is an association of Christian physicians and dentists who seek to be witnesses to their Christian faith via their medical and dental professions. Participation in medical group missions project is open to any interested person.

Peter VanDyk

Tony Vanderhout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Catholic women's group re-focuses

OTTAWA (CNWE) — The membership of the organization formally known as Canadian Catholics for Women's Ordination (CCWO) voted to change its name to Catholic Network for Women's Equality (CNWE) at a national business meeting in Toronto last month. The structure of the organization was also redefined at this time.

At the inception of the organization in 1981, women's ordination was seen as a symbol of women's full equality in the church. Since then, the organization has developed its understanding of the negative effects of patriarchy in the church.

Therefore, say the group's spokeswomen, as important as the issue of ordination is, the members believe that renewal of church structure must also take place. CNWE is committed to working toward the full inclusion of women in all aspects of the life of the church: prayer, language, public worship, structure, and all ministries, including ordained ministries.

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See page 17 for church news.

Mother Teresa crusades for hurting North Americans

SAN DIEGO, Calif. (EP) — Mother Teresa, the 77-year-old Nobel Peace Prize-winning nun whose name has become a synonym for selfless care, brought her global charity crusade to Southern California, recently, urging her followers to battle hunger and homelessness.

"Hunger today is not only for bread, hunger is for love, to be somebody to somebody," she said. "Homelessness is not only not having a home made of bricks, but being unwanted, unloved, a throwaway of society ... give until it hurts for this is the joy of loving."

She also denounced abortion. "Abortion has become the greatest destroyer of peace because it destroys two lives: the life of the child and the conscience of the mother." Mother Teresa, who has worked to promote adoption as an alternative to abortion, asked a San Diego Stadium crowd of 5,800 to pause for a moment of silence, "to thank our parents for wanting us and loving us ... for if they had aborted us, we would not be here today."

In San Diego, she was greeted by Mayor Maureen O'Connor, who had considered presenting the symbolic "keys to the city" but gave the religious leader a family heirloom rosary instead. "I asked myself, 'What does Mother Teresa want with the keys to the city when she already has the keys to heaven?' " explained O'Connor. "Then I thought, perhaps we could trade."

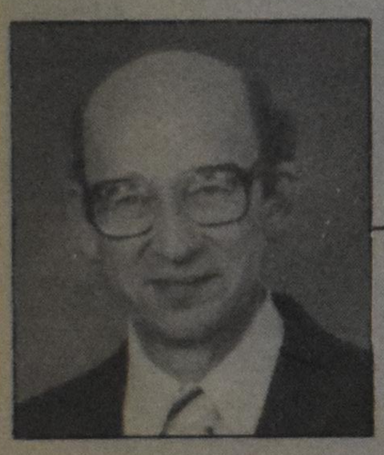
At an earlier stop in San Francisco, Mother Teresa was given an abandoned firehouse, which she plans to run as a hospice for AIDS patients. She also said she'd like to build such a hospice in Vancouver, British Columbia. "Our brothers and sisters suffering from AIDS are the people that need very tender, loving care," she explained.

Olympics catalyst for gospel

ALBUQUERQUE, New Mexico (EP) — Using the olympic games as a catalyst for spreading the gospel to many of the world's nations, Hosanna Ministries, a producer of cassette Bibles, is donating 50,000 Gospel of Mark cassette tapes to the '88 Olympic Outreach Committee. The committee, main co-ordinating body for Olympic evangelism, who will oversee the distribution of the tapes, which are in Korean and 17 other languages, to athletes and spectators. A spokesman has said Hosanna Ministries hopes the native language Bible tapes will "return to the countries with the recipients providing lasting testimony to Jesus Christ."

Foul play?

JOHANNESBURG, South Africa (EP) — Videotapes of an anti-apartheid church service were erased after being transported by the South African government airline, South African Airways. Worldwide Television News and Visnews said their crews delivered four videotapes to the airline's office to be flown to the capital city. When the shipment was delivered, the video images on all four tapes had been erased. The tapes were to be used by U.S. and British networks. South African Airways said it will investigate the incident.



Pastoral letter

Extremism is dangerous

Leonard Schalkwyk

"Charismatic" is a term used for those who emphasize the gifts of the Spirit. Such people seek a deeper life and a higher experience. That is commendable. We all need that. Neither can it be proven that the gifts of the Spirit have stopped altogether.

One must appreciate the warmth and love for God in such Christians, the praising of God in their meetings and their earnest spiritual search for the deeper things of God. They are not lukewarm Christians.

Therefore, it struck me as very strange the other day when I noticed that some of these charismatic Christians proved not to be interested in the least whether Adam existed or not. The whole discussion on the historicity of Genesis 1-11 was to them irrelevant. They thought we could spend our time better planning evangelism.

That to me sounds like a soldier who says, "Just fight the enemy, don't check up on the condition of your rifle." God says that his Word is a hammer that breaks the hardest hearts. But when the head of the hammer becomes dislodged, it can do severe damage.

It was surprising to me to find that those who are intent on praising God, were not concerned about Bible criticism. Nothing glorifies God so much as taking him at his Word.

Unbalanced revelation

As I reflected upon this, I suddenly seemed to find the key to this puzzling phenomenon. I remembered from church history how in the time of the Reformation the Anabaptists focused on the Spirit. That seemed a wonderful thing, as these Christians were very enthusiastic. But, it turned out that the movement became lop-sided. Because the Spirit guided them and gave them revelations, the Bible diminished in importance in their circles. Who needs a Bible when the Spirit himself speaks to you directly? "The letter killeth, the Spirit maketh alive."

It may be this pattern which makes some charismatics in our midst lukewarm about the infallibility of the Bible. Mind you, they don't doubt it, but they say, "Why make so much fuss over it? Let us give each other some freedom."

This is the problem with spiritual extremism. This is also the problem with those who defend the historicity of the Bible in a way that is biting, unlovable and insensitive. Then the fruit of the Spirit shrivels.

What astounds me is that we never seem to learn from the lessons of church history. The pendulum swings from dead orthodoxy to overdrawn spirituality. Somewhere in between is the balanced Christian.

Let us try to prevent repeating the mistakes of the past. God wants to rule us by his Word and by his Spirit. (Heidelberg Catechism answer 54, 123).

The mature Christian knows:
The Word alone, you dry up.
The Spirit alone, you blow up.
The Word *and* the Spirit, you grow up.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ont.

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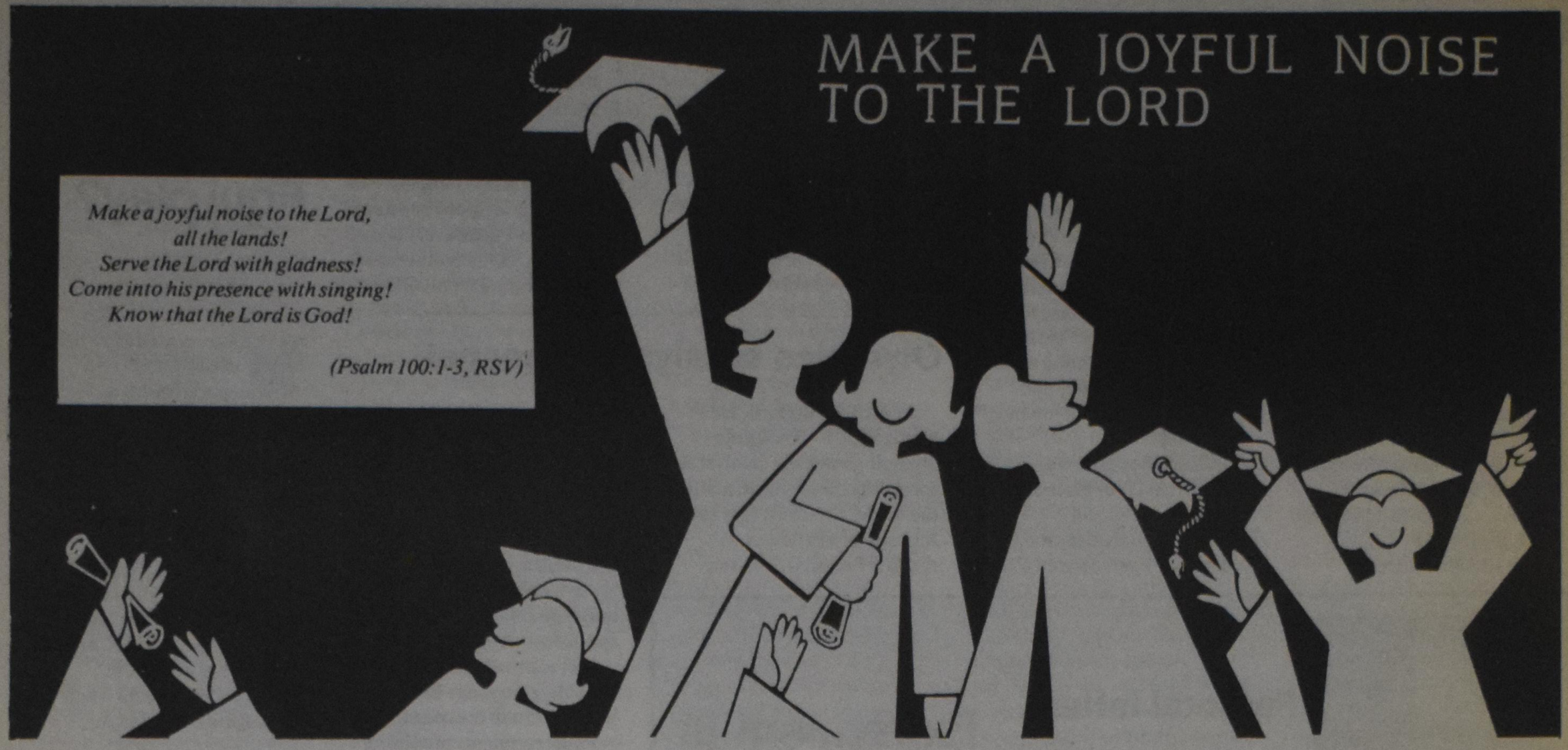
MAKE A JOYFUL NOISE
TO THE LORD
Make a joyful noise to the Lord,
all the lands!
Serve the Lord with gladness!
Come into his presence with singing!
Know that the Lord is God!
(Psalm 100:1-3, RSV)

Robert W. Bruinsma

In this season of graduation, we offer this graduation address to help us all reflect on the meaning of education as preparation for a meaningful life.

"**NOISE:** A sound or sounds of a loud, confused, or discordant kind; a din."

That's the definition my dictionary gives for the word "noise." The word comes from an old French word meaning an uproar or a quarrel. In the fields of electronics and communications, "noise" means any unwanted sound or disturbance that causes interference in a communications system. So, generally speaking, noise is not a good thing. Noise is loud, confusing, discordant — like a bunch of angrily quarrelling people. Noise gets in the way of communication. Noise does not have a very good reputation.

And yet you have no doubt noticed that we live in a very noisy world. Jet engines howl, the roar of trail bikes and motorboats shatters the stillness of wilderness areas, ghetto blasters hurl rock music into the ears of unsuspecting pedestrians and beachgoers alike. Muscle cars rumble and scream down roadways, and a rock concert isn't a success until the decibel level is so high that you can literally feel the sound penetrate your innards.

Let's face it, noise — loud, discordant, quarrelsome noise — is sadly familier to us all.

But it's not only loud noises that bombard us daily in our culture. There are also the seductive noises that whisper, "Come," "buy," "believe," "follow." These seductive noises, come at us through the media of print, photography, radio, television and motion pictures, and they make their noise on behalf of the world of fashion, sports, entertainment and, alas, religion. I think we rightly call these lures of the world "noise" because many of them thwart communication and communion with God and our fellow human beings.

Positive noise

I've been talking a lot about noise because our theme speaks of noise. But I hope your knowledge of grammar intervenes at this point and that you have been wanting to remind me of the importance of adjectives and prepositional phrases in English. For, of course, the theme taken from Psalm 100 speaks of making a *joyful* noise *to the Lord*. Our desire is that our noise be modified or characterized by joy, and then not just any kind of joy, but joy related to the Lord, our Redeemer and maker of heaven and earth.

Now, turning again to my dictionary, I read that joy is a "feeling of pleasure and excitement caused by the expectation of the attainment of good." The rest of Psalm 100 amplifies this relationship between joy and goodness with words like "gladness," "singing," "thanksgiving," "praise," "blessing," "love," and "faithfulness." And so, in contrast to the noise of discordance and worldly seduction, we say that we want to go on from here making noises of joy to the Lord. And that's great!

I could stop here and wish you graduates well and say, "Good luck and God bless you," and then we could go on our respective merry ways. But I think I owe you more than that or, rather, let me say that God can give you more than that. Let me elaborate and then conclude by giving each of you a gift.

Think for yourself

Here you are at the end of many years of schooling. If I were to ask you what you learned in those years, you might be hard-put to answer me exactly. Some of you might even claim that you haven't learned very much at all. Yet if you think back to kindergarten or Grade 1 when you first started school as more-or-less sweet, innocent children, and think now of yourselves years later, you'll agree that there have been many changes in your lives. Most of you are not as sweet as you used to be, nor as innocent. You've learned to read and write — skills possessed by a minority of the world's young people; you've learned a little math and history, some science and language. You've learned a lot about yourselves, your strengths and weaknesses.

But most of all you've come to an age when you've started thinking for yourselves. Mom and Dad and teacher may not have all the answers anymore.

So you'll need a guide to help you on your way, some kind of sound-meter to help you evaluate all the noises that will confront you.

More and more you'll be on your own as these "noises" confront you. "Noises" about which friends to make, what records to buy, what television programs to watch, how to spend your leisure time, what job to choose.

Although you'll be on your own, you'll have all sorts of pressures to deal with. The world around you will give you all sorts of advice about what noises to listen to. You've no doubt talked in your classes about the power of advertising which tries to tell you what you should eat, drink, drive, see, hear and say in order to be "with it."

Your friends will add to those pressures and you'll find it tough to not always go along with the crowd. So where do you go to find some solid, practical advice which will help you make the right decisions about all the "noises" that are clamouring for your attention?

Where does my choice lead?

I mentioned that you'll be more and more on your own, but, of course, you know that the Lord is always near. In fact, if you've given your heart to him then He's as near as your own heartbeat, for his Spirit dwells in you. The Bible too is a guide for your life, but it's a pretty thick book and difficult to understand in many places. So, I want to leave you with some very specific advice. I'd like to give you a very special present — a foolproof test for the value of anything. It's not my test but comes from the Apostle Paul who was writing his friends in Philippi a farewell letter (much like this speech). Paul said, "Listen Philippians, I won't be around to teach you anymore but here is how you make decisions about the value of all the noises you'll be hearing when I'm gone. Here's what to think about when difficult decisions face you":

Finally, ... whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. (Philippians .8 RSV)

Let's think about these things for a moment. Let's go through this check-list. When you are confronted with a decision to make, with a choice or a beckoning noise, ask yourself these questions:

1. Does my choice lead to the truth? Will it help me and others see God's world as it truly is?
2. Is what I am about to choose or do honourable, that is, is it honest and good?
3. Is it just, that is, is it fair to you and to others? Is it lawful in God's eyes?
4. Is it pure? Is it something I can do with a clean mind and heart without inner embarrassment?
5. Is it lovely, that is, filled with love and concern for others?
6. Is it gracious? Does my decision or action make the world a more pleasant, peaceful, beautiful place?
7. Does what I do lead to excellence? Does it bring out the best in me and in others?
8. Finally, is it worthy of praise? Would I be proud to let others see what choice I've made? Is it the kind of choice I can hold my head up high about before my fellow human beings and God?

So there you have it, my graduation gift to you; the Bible's graduation gift to you; God's graduation gift to you. Your years of education and your future life will really only be of value if they teach you to think about and live these things.

Memorize that passage and, from your memory, let it seep into your very being. If you do, it will help you evaluate the noises all around you so that, as a result, you'll be in a position to let your noises be joyful ones before the Lord.

This address, in slightly modified form, was given at East Edmonton Christian School by Dr. Robert Bruinsma, associate professor of education at The King's College, Edmonton.

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New immigration rules promote family reunification

OTTAWA (Ministry of Employment and Immigration) — The Honourable Barbara McDougall, Minister of Employment and Immigration Regulations that will expand opportunities for relatives seeking admission from overseas to join their families in Canada.

The changes mean:

- Never-married sons and daughters of any age, and their never-married children of any age, may now be admitted under the Family Class;
- Never-married sons and daughters of any age, and their never-married children of any age, may accompany immigrants in any category, as dependents;
- An increase from 10 to 15 in the kinship bonus points, which are awarded to married sons and daughters, and sisters and brothers applying under the Assisted Relative category.

These changes enlarge on a commitment made by the government last fall in the Annual Report to Parliament on Immigration Levels for 1988 to improve family reunification prospects of applicants for immigration.

"By recognizing all never-married children as part of the immediate family, regardless of age," Mrs. McDougall said, "we are responding to the real needs of these people to join their relatives here. Indeed, these measures will minimize the potential for separation of immigrant families in the future. The Family Class is given the highest processing priority."

The new regulations were published June 8 in the "Canada Gazette" as a final step before coming into effect July 8.

Under the original regulations, only unmarried children under 21 years of age and their children could be sponsored under the Family Class.

As members of the Family Class, never-married sons and daughters and their children will need only to meet basic health and security checks to qualify for admission.

However, their sponsors must satisfy Immigration officials that they have the means to help those new members of the family class seeking admission settle in Canada. Other immigrant applicants, including Assisted Relatives, are assessed for settlement prospects through the point selection system.

The regulation changes could help several thousand people a year immigrate to Canada as members of the Family Class or as Assisted Relatives.

Larry Norman album named best ever

LAGUNA HILLS, Calif. (EP) — Larry Norman's 1972 release *Only Visiting This Planet* was named the best contemporary Christian album of all time by a panel of writers, critics, editors and contributors to *CCM* magazine. The special poll, which appears in *CCM's* June issue, was taken in conjunction with the magazine's 10th anniversary.

Larry Norman also produced three of the top 25 albums. Jonathan David Brown was the top producer, with four albums in the top 25.

Bob Dylan's *Slow Train Coming* followed Norman's top-rated album, and was followed by Randy Stonehill's *Welcome to Paradise*, Michael Omartian's *White Horse*, and Amy Grant's *Age to Age*.

The next five albums were *With Footnotes*, by 2nd Chapter of Acts, Love Song's self-titled album, Keith Green's *For Him Who Has Ears to Hear*, Amy Grant's *Unguarded*, and Russ Taff's *Medals*.

Phil Keaggy's *Love Broke Through* came in at number 11 in the survey, followed by Mark Heard's *Victims of the Age*, Leslie Phillips' *The Turning*, Tonio K's *Romeo Unchained*, U2's *October*, T Bone Burnett's *Truth Decay*, U2's *The Joshua Tree*, Bruce Cockburn's *Humans*, Daniel Amos' *Shotgun Angel* and *Horrendous Disc*, DeGarmo & Key's *Straight On*, Steve Taylor's *Meltdown* and *I Want To Be A Clone*, Resurrection Band's *Awaiting Your Reply*, and Bob Bennett's *Matters of the Heart*.

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Cinema summaries

Marian Van Til

"Crocodile" Dundee II

PG
Paul Hogan, Linda Kozlowski, Charles Dutton, Hechter Ubarry, Juan Fernandez
Directed by John Cornell; written by Paul Hogan and Brett Hogan

Photo: Eric Liebowitz

I suppose everyone knew there would have to be a sequel to the low-budget but phenomonally successful *"Crocodile" Dundee*. That humorous action-adventure film introduced an affable, bush-country Australian (Paul Hogan) who began to fall in love with a New York-based journalist.

Sue Charlton, the journalist, was in Australia covering a story — but after she heard (greatly exaggerated) tales about a brave "Crocodile Man" named Mick Dundee, she went into the bush with him and wrote a feature about his backwater exploits.

And she convinced him to visit New York City. It was that fish-out-of-water element, with Hogan's perfectly timed, low-keyed portrayal of Dundee's innocence about the urban world and his adaptation to the "concrete jungle" by using his real "jungle" instincts that made the film funny and successful.

So Mick Dundee is back. He's still in New York, and more deeply in love with Sue (though he's not the sort of man to say so in so many words). It is the importance of that relationship which provides this film's focal point.

Sue's photographer ex-husband has sent her some pictures proving that Luis Rico, a Columbian drug dealer who now lives opulently in New York, has murdered a man. (Rico also murders the ex-husband.) When Sue is kidnapped by Rico, Dundee sets out to rescue her. Succeeding (of course), they retreat to Dundee's home turf but are followed to Australia by Rico and company.

Not mean, not stupid

As action-adventure films go, this isn't a bad one. The hero (unlike Rambo and countless others) is not mean — or stupid. He never actually kills any of his foes even though they're trying to kill him. Instead, he greatly impedes their progress via his wits and practical jokes. In that regard, he is reminiscent of the TV Superman. (In fact, the film contains some self-satirizing humour which recognizes the similarity.)

It also presents a refreshingly solid, mutual relationship between Mick and Sue. Sue is much more than a "pretty face"; she reacts calmly and intelligently under pressure. She and Mick are good friends as well as lovers. (They do, however, live together without benefit of marriage.)

No one should think that *"Crocodile" Dundee* is an Australian movie, despite its setting and the nationality of some of the cast members. You are not going to learn anything about the Land Down Under by seeing this film — except that there are some stunningly beautiful landscapes there. This is a Hollywood story, slimmed down, twisted around and cleaned up by Hogan's Australian, self-deprecating sense of humour, down-to-earth charm and great knack for understatement.

Hogan doesn't intend to make another sequel, and it shows. The fact that "this was it" — the second and last *Dundee* movie — allowed him to be a little less commercial than one might expect from a sequel and to concentrate on the story at hand. There are no holes to be filled in by future segments.

Father's Day

A tribute to my father

My first son was born
A month before my father died.
One life began —
another ended.
Fatherhood was passed down
from my father to me.
And life goes on.

Dad,
how did you give me this love for life?
I need to know
so I can give it to my son
and share it with others.
Was it something you said?
Did you try to tell me?
Sure you did,
but I did not hear just your words.
It was your life
that showed me;
It was the way you lived.
that taught me how to live.

And how did you live?
It was quite simple really.
You took the time
to enjoy the life you were given
and you took the time
to bring me and others along.
How else could you have given me
your love of nature?
You brought me along
to watch you enjoy it.
I was often too busy running ahead
discovering some large oak tree
or hidden cave,
to stay and listen to you
name the flowers
or explain what the bees were doing.
But I did see you
admire those trilliums,
and noticed the simple joy you had
growing an ever increasing variety of plants.
I realize now,
though I took little notice of it then,
it was you who taught me
to love and respect nature.

But how did you teach me
patience,
to live one day at a time,
to not fear death,
and all those other truths
a father so badly wants to teach
his son or daughter.
I can't remember
any one time you sat me down
to try to convince me
of these truths.
You patiently watched me,
you gave me freedom
to make my own mistakes,
and you always believed in me.
You believed
that if you lived your life
the best way you knew how
I would see, and understand.

And you were right.
Whenever I am being stubborn,
I remember how you changed,
how you learned to admit
when you were wrong.
Everytime I am proud,
I remember you facing the whole church
apologizing for the hurt
you may have caused someone.
Everytime I am too tired
to give anymore,
I remember you giving more
when you had given all you could.
When I think I have all the answers
I remember you constantly searching
for new truth
continually working out your faith.

I want so much to tell my son and others
how to enjoy life,
yes, even death.
But it can't be told.
It can only be lived.
I can only hope that
as others watch me live
they will see in me
the same I saw in you —
a reflection of the One
who gives life
and is Life.

Bruce Fast,
Waterloo, Ont.

Dad laughed a lot

Gertie Wagenaar

My dad would have regarded every day as "Father's Day." There was never a let-up from his duties. Ours was a large family and there was always much for him to do even after a long day's work.

I can still picture him as he would sometimes sit in his chair at night attempting to repair our footwear. Shoes and clogs would lie on the floor beside him and the leather and nails lay on the table within his reach. He would be holding a last between his knees.

All evening we would hear: clop, clop, clop. Often, it was the only sound in a houseful of people who were all ardent readers.

Our ordinary shoes would get leather soles but our wooden shoes would get soles which Dad had cut out of old bike tires. The rubber made the shoes heavy and somewhat clumsy, but they would last long, and that was the idea.

Dad's hands were rough from physical work. They almost felt like sandpaper when he stroked our faces.

Trying to picture Dad's face in my mind, I see the deep furrows in his forehead as well as the crow's feet at the corners of his eyes — he laughed a lot.

I remember his singing voice; it would have made a choir director cringe but it made us children feel warm inside. It was on Sundays when we experienced that part of his personality. On Sunday afternoon we would all go for a walk. While walking through the fields, Dad would always know where to find birds' nests. It was then that Dad would take the two smallest children on his knee and "sing."

His knee would bob up and down to his own beat, much to the delight of us children. He had his own repertoire: about the mothers of Salem bringing their children to Jesus, conveying to us the unjust action of the disciples and Jesus' love for children.

Dad also sang about a ship being under Jesus' care. The ship was our "life's boat," he explained. This ship was always in the hands of God who would safely steer it into his haven. We would sing about how safe we felt in the arms of Jesus and how God knows us as He knows—and even counts—the stars. We thought it awesome that this was possible.

Then, after Mother had lit the oil lamp, which could be lowered from or raised to the ceiling, Dad would make all sorts of creatures appear on the walls by creating shadows with his hands. He made mice and rabbits by folding his Sunday handkerchief in various ways. Then Dad would help prepare the little children for bed. (Mom always did the baby; it seemed there was always a baby!)

Visiting Grandma

Sometimes, when those little jobs were done, Dad would say to Mom, "I'll go visit 'Beppe' (Grandma) for a while and take the girls with me." Now *that* was something! In Beppe's home there was always quiet, neatness and peace, and it was wonderful to walk there with Dad.

He would take our small, soft hands in his big, rough ones, or if it was cold, our hands would go with his hands into his pockets.

When your dad disappoints you

Dianne Moore

Out of a painful experience, I learned that understanding someone is the most fulfilling kind of love that exists. Perhaps my experience might help you to cast away your resentful, bitter feelings and open your eyes to a new kind of love: a way to continue loving someone who is incapable of reciprocating on your level.

As a child, I felt extremely fortunate to have a warm, responsive father. To me, he was the most wonderful man in the entire world. I knew my father had a drinking problem, that he made my mother and older sister very unhappy much of the time, but with me he was kind and gentle. He repeatedly called me "his girl," and these words made me feel that eventually everyone in our family would learn to feel about my father in the way I did.

As I grew older, the tension in our household did not lessen. My father appeared to become more dependent on his alcoholic crutch. In fact, he seemed to need it more than he needed me. As the years passed, his disposition began to become more irritable, and he appeared less and less aware of my presence. Then he began coming home later each night, and I would climb into bed, longing for the morning to arrive so that I might see him before going off to school.

Then one day my mother told me we were moving away — without my father. She explained that if he could stop drinking for one year, there might be a possibility of our family reuniting. I was only 10 years old at that time and had no choice but to go with my mother. I felt extremely sad to leave my father, but I was sure that his love for me and my love for him was strong enough to eventually bring him back to us. All I could do was wait.

Affection eroded

After the move, my father came to see me quite regularly at first. He even stopped drinking the first few months after the family separation, and I was waiting with childish impatience for a year to pass. But very slowly the disappointments began to repeat themselves. Each Saturday the hour would be later than the previous week when he came to pick me up. Although I continued to make excuses for his rejection, little by little my love was being eaten away. I was torn between the affection I had once possessed and the pain I was suffering as he alienated himself from me. Each disappointment made the heartache within me grow greater.

Not long after I began to feel this emotional separation, my father's job demanded that he move. The move took him many miles away from me. We corresponded quite faithfully at first, but then his letters started coming less frequently. In the long periods of time without hearing from him or seeing him, I found my affectionate feelings diminishing even more. As I would occasionally receive a letter from him, telling of the failure and loneliness he was battling through and his destructive way of living, I was reminded of the love he needed and condemned myself for not remaining loyal. But once again when his letters stopped, so did mine.

When I was 17, our family received word of my father's death. Before that time he had been in prison, and, upon being released, could not find the strength to face the world again. He was found in a dingy room of an old hotel where he brought his life to an end by drinking poison.

Does revenge work?

Now, this leads me to my point concerning love. The feelings of my father's rejection had been building slowly but steadily as the years passed. And out of anger and hurt, I silently felt the need to reject him in return. How many times have you felt deeply misunderstood by someone you loved, then desired to make that person suffer the same disappointment? It seemed to you that this once warm, thoughtful person suddenly was transformed into a selfish, conceited one with no regard for your feelings. Your only means of letting him realize your pain seemed to be a course of revenge. This vendetta was

I'll always remember the way Dad lit his pipe. At dusk, the glowing match would momentarily light up his face, illuminating the furrows in his forehead.

Sometimes Dad got sick with bronchitis. If his fever got high, he would even get a bit delirious, and then he'd sing and talk in a way that we thought was almost funny. But it worried Mom.

Dad had his own cure for his illness: salted herring and a day or two behind the closed doors of the closet bed. If the doctor had prescribed medicine, Dad would never take just one teaspoon of the stuff. He reasoned: if one teaspoon would help, a couple of swallows right from the bottle would help even more!

Rosy outlook maintains sanity

Our dad was not a worrier, as far as we would see. One could almost say that he looked at life through rose-coloured glass. Sometimes this frustrated us. Yet thinking back to the time in The Netherlands when that country (our native country) was in a deep depression and then plunged into World War II, with several of my nine brothers being in danger of being arrested or even killed, Dad's rosy outlook may have preserved his sanity.

No one today thinks about the possibility of raising a family of a dozen children. It scares me too; it always has. Yet, with God's help, my parents did it. And we, their children, are thankful for their love, care and sacrifices.

If you still have a father, go make "his day" a happy one. And all of us whose fathers have passed on to glory can go to our heavenly Father and thank him for giving us just that particular dad.

Gertie Wagenaar lives in Stoney Creek, Ont. Her father, Rinse Vander Sluis, lived in Chatham, Ont. Both he and Gertie's mother are now deceased.

Red potatoes

these red potatoes steaming here
signal grace as,
your back bending under His summer blue, you
tug with just the right pull
those fiters* that threaten to choke rightful
potato-growing
grace
as you tend His earth so
day by day
and here
knowledge bears gentleness:

with what careful knowing does
the potato fork break the soil at
just
the right angle between
plant and ground
and shake the potatoes free
and drop them
into Steffen's three-year-old eagerness
to help Pake** with these

red potatoes steaming
unmerited
(but for a quick haphazard appearance or two
I would flit by to see if they were still
growing, as if they pushed themselves
up through filtered ground and
somehow
found water when the rest of the garden lay parched
or
coming armed with determination to weed
I find the rows)
clean
by grace
Heit***

we thank you for your
gift
and our Potato-Maker
for an earthly father
whose toil is given as
grace
when these red potatoes steam
through blue
winter.

* fiters = Frisian colloquialism for quack grass with its endless roots.
** Pake = grandfather
*** Heit = father

Agnes Kramer-Hamstra, Ingersoll, Ont.

designed to make him experience a similar rebuff so that he would be brought to regret his actions and realize your sufferings. But does revenge ever work? Does this method draw you closer or only separate you more?

Let us look at the situation. Because you are hurt over one involvement, you are afraid that all future encounters with closeness might eventually end in frustration. As you feed your sorrow with painful memories, trusting again appears to be an impossibility. You feel cheated by the unfortunate happening and wish to retaliate against the person who seemingly left you dejected. As you keep score, concerning your supposed wrongs, the bitterness grows. What is your accomplishment? You end a game with no purposeful victory. You merely succeed in destroying your own ability to love again. Even if you win, you really lose.

Forget your own pain

Now, since you cannot gain anything by dwelling on your disappointment, why not try to change your views? Try to forget your own suffering just long enough to look into the world of the person by whom you have been rejected. For example, as I observed how miserable my father's life had been, an element of understanding began to grow inside of me. I had endured heartache, but he destroyed himself — physically, financially and mentally. Because he estranged himself from me and others who loved him, he chose a world of complete isolation and loneliness. He was haunted by his fears, threatened by his defeats, and finally he buried his misery in death. He did not need my condemnation. He suffered enough from his own.

If you truly love someone, but he rejects your devotion, for you there is a choice. You do not have to carry this resentment around with you forever. Learn to accept the fact that you expected far too much from someone incapable of fulfilling your needs. If you have been disappointed but can find understanding in your heart, you will feel your painful experience slowly melt away. As you stop condemning and begin understanding, you begin loving instead of beginning to be loved.

First printed in Liguorian, May, 1971. Dianne Moore is a freelance writer living in Grand Rapids, Michigan.

Society

Drive for equality in Canada: hostile force

Harry Antonides

A proper concern to do justice has been at least partly responsible for the drafting of anti-discrimination legislation, especially human rights codes, since World War II. But in the past decades this legitimate motive has been largely replaced by an exaggerated view of equality that wishes to make all citizens as equal as possible. As a result, government is taking on the role of social engineer in the campaign to create an egalitarian society.

The 1951 *Female Employees Fair Remuneration Act*, passed in Ontario in 1951, was Canada's earliest anti-discrimination legislation in the area of employment. This law prohibited the common practice of paying women less than men for the same work. Over the years, the language of the legislation gradually changed from straightforward "equal pay for equal work," to "equal pay for substantially the same kind of work performed in the same establishment," to "equal pay for similar work," and most recently to "equal pay for work of equal value."

The push for equality in the workplace was paralleled in other areas, all of which culminated in the enactment in 1982 of the Canadian *Charter of Rights and Freedoms*. Section 15, the charter's equality section, is considered to be the engine of the legislation and litigation now propelling the equality revolution in Canada.

Judge Abella: discrimination is systemic

A host of studies, reports and articles have helped to make equality the new political imperative. The 1970 Royal Commission Report on the status of women in Canada deserves special mention, as does the 1984 Royal Commission Report by Judge Rosalie Abella, *Equality in Employment*.

Abella's main conclusion was that discrimination is systemic, not incidental, in Canadian society and particularly in the workplace. Something "systemic," that is, built into the system, requires systemic remedies.

According to Abella's report, four categories of Canadians are victims of systemic discrimination: women, native people, disabled persons and visible minorities. She confirmed the feminists' assertions that what historically has been viewed as "women's work" is undervalued and that women are deliberately restricted in their choices in employment and possibilities for promotion. Abella's recommended remedy was to make the state the supervisor and final arbiter of hiring and promotion policies and decisions by means of affirmative action programs.

Judge Abella went beyond conditions in the workplace. She expressed opinions about family, marriage, child nurturing, education, law and public policy in general. Abella described family and marriage in mainly negative terms and suggested that public policy ought not to treat the family as a single unit. Marriage, she wrote, should be seen as a contract between independent, self-sufficient individuals. She also recommended that the writing of textbooks be supervised to ensure that children are embued with the "right" ideology and do not grow up with stereotyped ideas.

It is hard to think of policies that would be more damaging to the integrity and health of family life as well as other structures than the ones proposed by Judge Abella. Her conclusion has nevertheless become accepted wisdom in many circles: Discrimination and unfair treatment is built into the system, and only a powerful state is able to remedy this evil.

We are all egalitarians now

Despite different emphases in the three major political parties in Canada, there is no real difference between them with respect to the issues discussed here. At the federal level, the Conservative government has enacted equality legislation (affirmative action and pay equity) much like those enacted by the Liberal government of Ontario and the New Democratic government of Manitoba. Despite some variations in the timetable and the degree to which equality programs are being put in place, none of the parties has given a principled analysis and criticism of these developments.

Ontario has moved the farthest in imposing equal pay for work of equal value with the passage of 1987 of the *Pay Equity Act* and the appointment of a pay equity commission. All public sector establishments in Ontario must have a pay equity plan in place by Jan. 1, 1990, while private sector employees who have at least 10 employees must do so no later than Jan. 1, 1994.

The main argument in favour of imposing such far-reaching government intervention in Ontario is that women earn only about 64 per cent of what men earn. Even the Ontario provincial government's own pre-legislation study of the issue, its *Green Paper on Pay Equity*, admitted that just a fraction of this difference in earnings can be directly attributed to discrimination.

Numerous critics have pointed out that using the wage-gap argument to prove discrimination ignores some very important factors that have nothing to do with discrimination. It is an historical fact that as child-bearers and those traditionally most responsible for child nurturing, women have not been attached to the workforce to the same degree that men have. Even today, many women work part-time or leave the workforce for blocks of time to shoulder domestic responsibilities. These are some important reasons why the *overall average* wage earned by women is significantly lower than that earned by men.

Hostile forces

This argument cuts no ice with believers in systemic discrimination. But a careful reading of the literature, including Abella's Royal Commission Report, indicates that there is far more at work here than simple numerical comparisons. Instead, underlying the drive for equality in public policy is a mindset hostile to the Christian faith,

Continued on facing page ...

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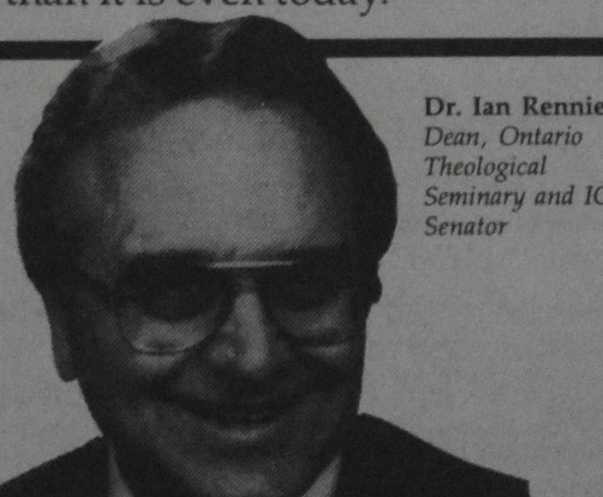

Dr. Ian Rennie, *Dean, Ontario Theological Seminary and ICS Senator*

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This Dutch cartoon effectively illustrates the modern impatience when it comes to salvation or Utopia.

... continued from previous page.

the institutions of family and marriage, and all non-state structures. It is a mindset of those who believe that the state is the main organizer of society.

In the foreground of this movement are the New Democratic Party and all those to its political left, the labour unions led by the Canadian Labour Congress, and radical feminists, most notably the National Action Committee on the Status of Women. This amalgam of pressure groups is vigorously promoted and supported by large segments of the media, certain academics and some of the so-called religious left.

The ideas of two influential modern thinkers, Karl Marx and Jean-Jacques Rousseau, are very much in evidence here. Whatever their differences, these two agreed that man is the creator of his own values and the designer of his own social-political institutions. Marx believed in the creation of the "New Man," while Rousseau spoke about the remaking of man by forcing him, if need be, to conform to the "General Will." The Marxian and the Rousseauian roads to the society of equals may be different, but they lead to the same destination. Both believe in the supremacy of the state, and see all nonstate structures as obstacles to the construction of the good society.

The quest for a new heaven

When an essentially statist view of life is adopted, rights and freedom take on new meanings. Freedom is separated from a normative principle and turns into anti-normative licence. Instead of a protective shield against abusive power, rights are now claims or entitlements to be made on and delivered by the state. Rights thus understood do not increase freedom but diminish it, making individuals more dependent and vulnerable.

Furthermore, in this new context *equality* becomes a rationale for government to engage in social engineering. The purpose is not to establish equality before the law and equality of opportunity, but to institute a state-supervised and state-controlled method of levelling. The weakening of the so-called intermediate structures, such as family, marriage, school, church, business, and a host of other voluntary associations is aiding the growth of statism in our society.

As the state takes over their functions, it becomes the supreme protector, regulator, educator and even babysitter. Robert Nisbet put it this way: "The tragedy in our time is that what is good in the ethic of equality is fast becoming swamped by forces — of power above all — which aim not, really, at equality in any civilized sense but at uniformity, levelling, and a general mechanization of life." (*Twilight of Authority)*

If Christians want to make a meaningful contribution to the current political debate, they must begin by understanding what this political revolution is really all about. Fortunately, there are still Christians willing to tackle that difficult and mostly unrewarding assignment. Ian Hunter, professor of law at the University of Western Ontario, joined the fray a few years ago with a series of articles warning against sliding into an egalitarian society in the name of equality. Hunter pointed to the religious roots of the contemporary obsession with rights.

Why do legislators willingly invest human rights commissions with powers they would entrust to no other agency? Why is no check put on the exercise of discretion by human rights officials? And why do human rights commissions enjoy a virtual exemption from public scrutiny and criticism?

An important part of the answer, I suggest, lies in the essentially theological nature of human rights legislation. To a secular society, the quest for equality fulfils the same yearning as, in centuries past, did the quest for God. The religious version of heaven, a land beyond time and mortality and very far off, has been replaced by a Utopian vision of an egalitarian society, to be obtained through Charters, Commissions, Affirmative Actions, and Legislated Codes of Behaviour.
("Jurisprudence: What's Wrong with Human Rights," The Idler, April-May, 1985, p. 38)

All who treasure freedom and care for this nation should take careful heed. Don't believe the claim on the medicine label: "Equality: the cure for all social ills." You may get poisoned.

Harry Antonides is director of research and education of the Christian Labour Association of Canad and director of the Work Research Foundation in Rexdale, Ont.

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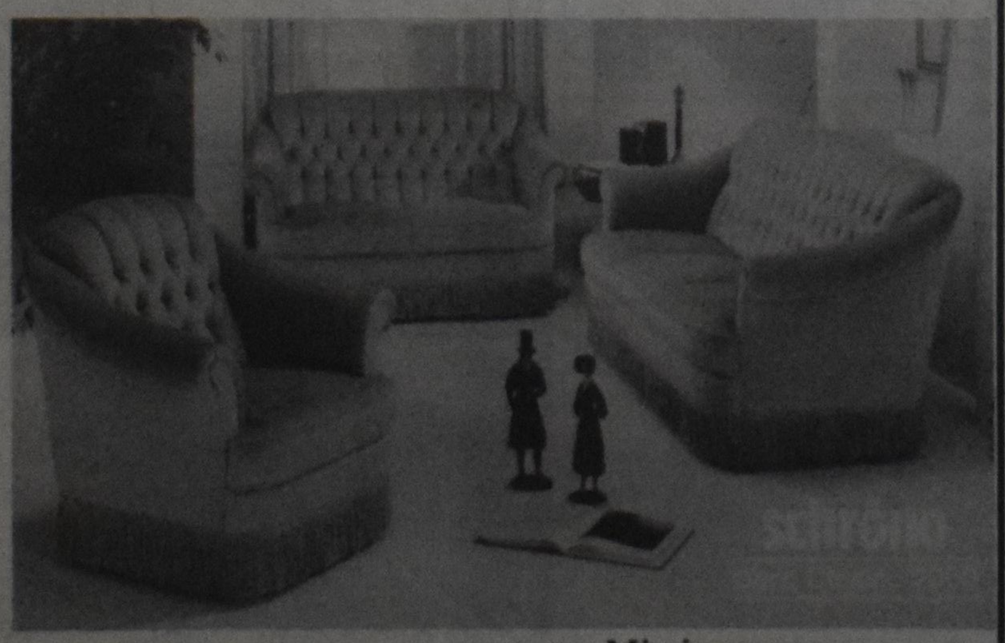

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NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Thanks

BOS:
We thank you for remembering, reflecting and rejoicing in the Lord together with us on the occasion of our 35th wedding anniversary.
Ralph and Jacoba Bos, Strathroy.

VANDENBERG:
We would like to thank all our children and grandchildren, on the occasion of our 50th wedding anniversary. Also many thanks to all who came to our open house, for the best wishes and the many beautiful cards received. Above all, thanks to our heavenly Father who gave us these 50 years together in health and happiness.
Mr. and Mrs. Jacob VandenBerg, R.R.#1, Caistor Centre, ON L0R 1E0

VAN DER PLOEG-DE GRAAF:
Grateful to our Lord for his goodness, we want to express our heartfelt thanks to our children, grandchildren, relatives and friends, who made our 40th wedding anniversary so unforgettable. We were overwhelmed to see so many come to our open house to express their best wishes. We also received many cards and best wishes which were all very much appreciated. Thanks again.
Geert and Lutske Van der Ploeg, Whitby, Ont.

WITVOET:
Thanks to all my children, grandchildren, relatives and friends for the loving celebration of my 80th birthday, and to my heavenly Father for his steadfast love and constant presence throughout my life.
Grace Witvoet.

Vacations

SANDY BAY COTTAGES
RICE LAKE
Come join us!

Discount packages for May, June, Sept. and Oct. include accommodation, boat, motor, 1st gas, lifejackets and lots of friendly service at one special price.
15 modern housekeeping units, fully equipped. Ten newly-renovated with 6' patio doors or picture windows, shower and deck. All have lovely views of Rice Lake.
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R.R.#1
HASTINGS, ONTARIO K0L 1Y0
705-696-2951

Births

DE GROOT:
Harry and Janette (nee Fieten) give thanks to God for the safe arrival of their first child, a daughter. ELIZABETH COLLEEN was born on May 12, 1988, at 5:55 p.m., weighing 9 lbs., 15 oz. She is the first grandchild for Mr. and Mrs. B. Fieten of Burgessville, Ont., and the ninth grandchild for Mr. and Mrs. J. de Groot of Ingersoll, Ont. Great-grandparents are Mrs. N. Van Ginkel of Thunder Bay, Ont., and Mr. and Mrs. H. de Groot of The Netherlands.
Home address: 11 Cedar St., Ingersoll, ON N5C 1A8

ROZEMA-ILBRINK:
With much joy, we, Randy and Cheryl, praise God for the birth of our first child, WILLIAM JOHN. He was born on April 25, 1988. Sharing our joy are William's grandparents. For Wilma Rozema-DeVries, her ninth grandchild, Edmonton, Alta. For Marvin and Nelvina Ilbrink, their first grandchild. Also the first great-grandchild for Jo Brinks, and the 14th great-grandchild for John and Grace Ilbrink, all of Wyoming, Grand Rapids, Michigan.
Home address: Mr. and Mrs. R.J. Rozema, 4931 Canta Dr., #4, San Jose, California, 95124 U.S.A.

VAN GINKEL:
We praise God for the miracle of life which we've seen again in the birth of our son, MICHAEL CORNELIS, born May 18, 1988, weighing 8 lbs., 14 oz. Michael is a brother to Alison; a fourth grandchild to Cor and Diny Van Ginkel, Willowdale, Ont., and a second grandchild to Dan and Leida Van Beilen, Brampton, Ont.
Ed and Aileen Van Ginkel, 11A Laws St., Toronto, ON M6P 2Y8

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Marriages

DE JONG-MOORE:
With thanks to our heavenly Father, we, Stan and Corrie de Jong of St. Catharines, Ont., are pleased to announce the forthcoming marriage of our son KEVIN HENRY to HEATHER ANN, daughter of John and Irene Moore of Lindsay, Ont. The ceremony will take place, D.V., on July 2, 1988, at 3 p.m., in the Cambridge Street United Church, Lindsay, Ont. The Rev. David Iverson officiating.
Future address: 25 Glenhurst Ave., Toronto, ON M6C 1H8

GROOTENBOER-DYKSTRA:
Mr. and Mrs. Ed Grootenboer of Chatham, Ont., and Mr. and Mrs. Mike Dykstra of Clinton, Ont., are pleased to announce the marriage of their children, DENISE JANINE and PHILLIP SCOTT. The Lord willing, the ceremony will take place on Saturday, June 25, 1988, at 3 p.m., in the Grace Chr. Ref. Church, Chatham, Ont., with Rev. James Tuininga officiating.
Future address: 93 Bay St., Apt. #1, Stratford, ON N5A 4K8

ROMKEMA-NOTEBOOM: Mr. and Mrs. Dirk Romkema of Woodbridge, Ont., and Mr. and Mrs. Peter Noteboom of Orange City, Iowa, are pleased to announce the marriage of their children, JEANETTE-ARLENE and PETER ALAN. The Lord willing, the ceremony will take place on Friday, June 17, 1988, at 3:30 p.m., in the Martini Kerk, Franeker, Friesland.
Future address: Savaanstraat 50, Gent 9000 Belgium.

ROSENDAL—KRIKKE:
Mr. and Mrs. Henk and Joan Rosendal and Mr. and Mrs. Arie and Cecelia Krikke are pleased to announce the marriage of their children CYNTHIA JOAN and WARREN. The Lord willing, the marriage will take place on Saturday, July 2, 1988, at 2:00 p.m., in Trinity Chr. Ref. Church, Edmonton, Rev. Allan Groen officiating.

VANDERHEIDE-MAYNARD:
Mr. and Mrs. John VanderHeide are pleased to announce the forthcoming marriage of their daughter MARYLOU to JEFFREY Maynard, son of Mr. and Mrs. W. Maynard of Stayner, Ont. God willing, the ceremony will take place on Saturday, July 9, 1988, at 2:30 p.m., in the Lindsay Chr. Ref. Church. Rev. J. Heidinga officiating.
Future address: 165 Limeridge, Unit #25, Hamilton, ON L9C 2V4

VAN KAMPEN-HORLINGS:
With joy and thankfulness, we, NANCY and GEORGE, together with our parents, Tony and Janny Van Kampen of Thamesford, Ont., and Mrs. Jantje Horlings of Smithers, B.C., wish to announce our forthcoming marriage. The marriage celebration will be held on July 2, 1988, D.V., in the Ingersoll Chr. Ref. Church, at 3 p.m. Pastor Bill Veenstra officiating.
Future address: 606-40 Vanier Dr., Guelph, ON N1G 2X7

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Anniversaries

Congratulations to Nick and Jayne Loenen (nee Van Spengen) who will celebrate their 25th wedding anniversary, D.V., on June 29, 1988.

1963 June 21 1988
"I lift up my eyes to the hills — where does my help come from? My help comes from the Lord, the maker of heaven and earth." (Ps. 121:1,2)
We praise the Lord for blessing our parents and grandparents,

MARTIN and GRACE DUIMERING
(nee De Weerd)

who are celebrating their 25th wedding anniversary.
Congratulations and love from your children:
Arlene & Clarence Pronk — Arthur
Amanda
Christine & Michael De Jong — Burlington
Douglas — Waterloo
Jeffrey — at home
Nathan — at home
Home address: R.R.#2, Moorefield, ON N0G 2K0

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Anniversaries

Vancouver, B.C. Richmond, B.C.
1963 June 29 1988
Wedding text: "... and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." (Psalm 90:17b)
It is with great joy that,

NICK and JAYNE LOENEN
(nee Van Spengen)

will celebrate their silver wedding anniversary together with their children:
Marianne — Victoria
Michael — at home
Jeff — at home
Heather — at home
5611 Jaskow Dr., Richmond, B.C. V7E 5W4

1943 1988

GERLOF and TINA VANMARRUM

We would like to celebrate our anniversary, the Lord willing, with an open house on Friday, July 1. This will be our 45th and we would like to share this day with our friends and family. Please bring your lawnchairs and join us, from 10:00 a.m. to 4:00 p.m., at our house, at 143 Rock St., Smithville. We would appreciate no gifts, so come as you are!

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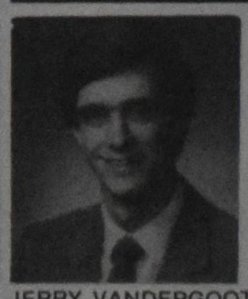

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Anniversaries

Congratulations to Peter and Edith Lugtigheid (nee Russell) who will celebrate their 50th wedding anniversary, D.V., on June 24, 1988.

1938 June 24 1988

We rejoice and give thanks to the Lord for his faithfulness shown to our parents and grandparents as they celebrate their 50th anniversary.

PETER and EDITH LUGTIGHEID
(nee Russell)

We pray that the Lord will continue to keep you in his care.
With love from your children and grandchildren:
Ralph & Margaret Nauta — Merlin, Ont.
Nancy, Brenda Randy
Jack & Mary Lindquist — Cranbrook, B.C.
Nels, Erik, Davin, Martin
John & Joan Lugtigheid — Blenheim, Ont.
Donna, Peter, David, Karen
Open house will be from 2 to 4:30 p.m., on June 25, 1988, D.V., at Charing Cross United Church Hall.
Home address: R.R.#5, Blenheim, ON N0P 1A0

Obituaries

"There will be no more night." (Rev. 22:5)
On June 3, 1988, the Lord took home our mother, grandmother and great-grandmother,

JOHANNA DERUYTER

at the age of 78 years, predeceased by her husband Anthony in 1981 and her husband Nickolaas Verhulst in 1937.
Loving mother of:
Andy & Jackie Verhulst — Cambridge, Ont.
Carl & Ruth Verhulst — Windhoek, Nambibia, SW Africa
John & Helen DeRuyter — Didsbury, Alta.
Joanne & Dave Bell — Oromocto, New Brunswick
Jake & June DeRuyter — Clinton, Ont.
Leny & Dick Wagenaar — Heerhugowaard, The Netherlands
Loving grandmother and great-grandmother of 16 grandchildren and five great-grandchildren.
Box 1268, Clinton, ON N0M 1L0

On May 23, 1988, the Lord called home my wife of 51 years,

RITA JOAN BIEMOLD
(nee Nunnikhoven)

Sadly missed by her husband Eise Biemold.
Peter & Daveline Biemold
Grandchildren:
Joanna
Theresa
Deneen
Karen
Kevin
Brother Henry Nunnikhoven; sister Nell Dunnik; nephews and nieces.
Her testimony that she loved the Lord is a great comfort to us. The funeral service was held in the Holland Marsh Chr. Ref. Church. Rev. H. Bruinsma officiating. The sermon was based on Rev. 7:13-17.
Home address: R.R.#2, Newmarket, ON L3Y 4V9

Obituaries

"What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry,
Everything to God in prayer!"
was the life song of,

AGNES DEEN
(nee Mooibroek)

who went home to her Lord at the age of 62 on June 7, 1988.
Beloved wife of Herman Deen.
Beloved mother of:
Gertie & Frank Hansma
Jane & Tony Mulder
John & Shirley Deen
Maynard & Joyce Deen
Jeanette & Cecil Greydanus
13 grandchildren.
Psalm 121.
Home address: R.R.#2, Drayton, ON N0G 1P0

On May 24, 1988, our son, brother and uncle,

RICHARD VAN DELFT

died at the age of 52 years.
Fond memories of him will always stay with us.
"Come unto me, all who are heavy laden, and I will give you rest .... And I will dwell in the house of the Lord forever!"
Mr. & Mrs. A. Van Breemen — Van Delft
Audrey & Wim Van Keulen
Lydia & Peter Demik
Bill & Mary Van Delft
nieces and nephews
Predeceased by his father Dick Van Delft, Oct. 23, 1941.
The funeral took place on May 26, 1988.
2 White St., Apt. 210, St. Catharines, ON L2N 1Z2

Obituaries

"In my Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you." (Wedding text: John 14:2)
On May 30, 1988,

CORNELIA VANDERDUIM
(nee Vanpopta)

was called home by her Lord at the age of 70.
Beloved wife of Binnert Vander-Duim of Abbotsford, B.C.
Dear mother and grandmother of:
Joanna & Clare Kooistra
Remy, Rhys
"He who dwells in the shelter of the most high will abide in the shadow of the almighty." (Psalm 91:1)
The funeral service was held on June 3, 1988, in the First Chr. Ref. Church of Abbotsford, with Rev. A. Beukema officiating.
Home address: 33343 Holland Ave., Abbotsford, B.C. V2S 1G1

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A well-established Zenith TV and home entertainment business. Fully-equipped electronic repair shop included. Located in the fast-growing community of Alliston, Ont. (home of the Honda plant). Price for business: $75,000. Owner selling for health reasons and willing to assist in financing. For more information call John Kleinikkink (705) 435-5103.

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BRANTFORD: Brantford Chr. School is inviting applications for a teaching position at the **Grade 1/2** level beginning September 1988. Interested applicants, please send resume and/or inquiries to: Mr. C. VanderVeen, Principal, c/o Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4. Phone (519) 752-0433.

SARNIA: Lambton Chr. High School, 295 Essex St., Sarnia, ON N7T 4S3 invites applications for a **science** teacher. Please send applications and supporting documents to the Principal, Mr. Wayne Drost.

TORONTO: Toronto Central Chr. School requires a teacher for approximately 20 students in **grades 6, 7 and 8** beginning September 1988. Please direct inquiries to: Jane Roxburgh, Principal, at (416) 968-2036 (days) or to Tine Houtman, Board Chairperson, at 461-1207 (eve.)

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821 Albion Rd., Rexdale, ON M9V 1A3

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Call or write:
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Teachers

VERNON, B.C.: Vernon Chr. School invites applications for a **part-time principal.** Required qualifications: proven successful teaching experience in CSI schools; proven successful principalship experience in CSI schools; be a professing Christian with regular attendance in a recognized evangelical Christian church; proven public relation skills in community and church activities; hold a valid B.C. teacher's certificate; proven administrative experience; demonstrated excellent interpersonal skills. This is a part-time position lasting 12 months with duties to commence on Aug. 1, 1988. Please submit your resume and a one-page statement of your Christian educational philosophy to: Mr. D. Pereboom, Education Committee Chairman, Vernon Chr. School, R.R.#3, Site 19A, Comp. 4, Vernon, B.C. V1T 6L6. Phone: (604) 542-0681.

Classifieds continued on next page ...

Classified/Events

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Attention: Roger Huitema
Phone: (403) 693-3743 or 693-3934

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Salary range: $24,000 - $32,000 commensurate with experience. All replies confidential.

Send resume to or call:
Country-Wide Automotive Ltd.
75 Rowntree Dairy Road
Woodbridge, ON L4L 6C8
Phone: (416) 856-6066
Attention: Joe Schuringa

Tenders

Tender

Invitation to tender

for general contract for

Hamilton District Christian High School

Sealed tenders addressed to Hamilton Society for Christian Education will be received at the office of the architect until 2 p.m. local time **Tuesday, July 19, 1988.**
Drawings and Specifications are available to general contractors at the office of G.L. Heeringa Ltd., 4 Mountain Ave. South, Stoney Creek, Ont., on the deposit of $100 certified cheque per set of documents, payable to the architect.
A copy of the Drawings and Specifications are on display at the Hamilton Construction Association.
Each tender shall be accompanied by a Bid Bond in the amount of 10 per cent of tendered amount.
The successful bidder will be required to provide a 50 per cent Performance Bond upon execution of the Contract Agreement.
Lowest or any tender not necessarily accepted.
Subcontractors: All interested subcontractors are requested to contact the architect office for a bidder's list.

G.L. HEERINGA LTD.
4 Mountain Avenue South
Stoney Creek, ON L8P 4E9
Tel.: (416) 662-1400 or (416) 664-2067

Help Wanted

Wanted: person to work on rowcrop farm in Southern Alberta. Phone (403) 345-3156 or write John Vossebelt, Box 1314, Coaldale, AB T0K 0L0

Childcare Centre Director

The parent-operated childcare centre at Redeemer College is seeking a full-time director for their childcare program commencing Aug. 1, 1988.
Persons with an E.C.E. diploma and skilled in meeting the developmental needs of children (infant - 5 yrs. of age) are preferred.
A good salary and benefit package are offered.

Resumes and references should be mailed to:
Irene Slofstra
c/o Redeemer College
Ancaster, ON L9G 3N6

Application deadline is June 30, 1988.

Music Director / Organist

Grace Chr. Ref. Church
of Scarborough, Ont. (Toronto)

seeks a part-time qualified experienced music director/organist to give leadership in developing a music ministry with duties beginning Sept. 1, 1988. The applicant must be able to relate well with young people in developing their musical skills (instrumental and vocal). The organ is a Karl Wilhelm 2 manual tracker pipe organ (1977) and there is a grand piano. Salary negotiable depending on qualifications and experience.

Send resume including salary expectations and references to:
Joe De Vries
49 Brookridge Dr., Scarborough, ON M1P 3M3
Tel. (416) 751-6243

The Young Calvinist Federation

is accepting applications for the position of

EXECUTIVE DIRECTOR

YCF Mission statement: *"... to accomplish its constitutional purpose by supporting those who lead in youth ministry sponsored by the local church."*
This position requires skills in management and public relations, and a commitment to youth work from a Reformed perspective. Experience working with young people and youth leaders, and a vision for the future are essential. Applicants must be sensitive to American/Canadian cultural diversity.

Send resume to:
Jay Kuiper, Chairman of Search Committee
2550 Inverness Rd., S.E.
Grand Rapids, MI 49506

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Help Wanted

We are looking for a responsible person for dairy farm who is able and interested in looking after a small dairy herd and other related chores. Live in. Tel. (705) 953-9839.

Custodian required

The **Smithville and District Chr. High School** requires a full-time custodian beginning on Sept. 1, 1988. Interviews will be held on July 6, 1988. Please send application and resume to: The Building Committee, Smithville District Chr. High School, Box 310, Smithville, ON L0R 2A0. Telephone: (416) 957-3255.

Employment Wanted

22-year-old looking for work on pedigree **dairy farm** in Ontario. Wishes to learn more about breeding and feed rations. Wages negotiable. Contact Stan Siebenga at (416) 349-2429 after 7 p.m.

Ministers needed

Due to the retirement of our minister, the Kemptville, Ont., Chr. Ref. Church is seeking a new pastor. Church profile available upon request. Anyone interested, please call or write: Bill Van Dam, R.R.#1, Oxford Mills, ON K0G 1S0; (613) 258-2708.

Personals

Single dad, self-employed, age 27, 5' 7" tall, 185 lbs., whose interests include antiques, movies, music, family outings, etc., would like to meet a single woman living in southern Ontario. (children welcome). I'm as nervous as you are, so write to File #2495, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Single Men and Women

If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established in 1967.

Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:
VAN BEIJSTERVELDT, A.A., geboren op 22 april 1923. Naar Canada vertrokken op 14 augustus 1968.
BURGGRAAF, Arie, geboren op 29 december 1928. Naar Canada vertrokken op 28 januari 1966. Mogelijke bestemming St. John of St. John's.
HEUTS, Leon Jean Joseph, geboren op 22 december 1955. Vanuit Belgie naar Canada vertrokken op 17 september 1987 met mogelijke bestemming St. Catharines, Ont.
VAN DER KAA, J.G. In de periode 1946/47 in Indonesie gediend als Luitenant bij het Korps Mariniers. Is later naar Canada geemigreerd met als laatstbekende woonplaatsen Chatham en London, Ont. Werkte in de vijftiger jaren bij "the Department of Highways" in eerdergenoemde plaatsen.
OORSCHOT, Jan Frederik, geboren op 2 april 1941 te Magelang. Laatst bekende woonplaats in Nederland: Zwolle. Naar Canada geemigreerd op 27 april 1965.
RONDA, Maria Gerarda Theresia, geboren op 8 augustus 1928. Laatstbekende adres in Nederland: Walramstraat 23, Sittard. Naar Canada vertrokken op 17 augustus 1954.

Consulate-General of
The Netherlands
1 Dundas St. W., Suite #2106, Box 2
Toronto, ON M5G 1Z3
Tel: (416) 598-2520

Church news

Christian Reformed Church

Accepted
— to First, Orillia, Ont., Rev. Peter Meyer of First, St. Thomas, Ont.
Declined
— to Holland Marsh, Ont., Rev. John Postuma of Bethel, Waterdown, Ont.
New Clerk
— Faith, Burlington, Ont.: Fred R. Vander Velde, 416-336-5619; use church address: 2265 Mountainside Dr., Burlington, ON L7P 1B6.

Canadian Reformed Churches

Called
— to Houston, B.C., Rev. M. Van Luik of Watford, Ont.
Declined
— to Chilliwack, B.C., Rev. W. Den Hollander of Winnipeg, Man.
— to Hoogeveen, The Netherlands, Rev. Clarence Stam of Fergus, Ont.

MCC worker gets citizenship award

WINNIPEG, Manitoba (EP) — Henry Enns, a Mennonite Central Committee (MCC) staff worker, has become one of the first recipients of Canada's Citation for Citizenship Award. Enns is one of 25 Canadians chosen out of 500 nominees to receive the award, which has been instituted to recognize Canadians whose volunteer activities are a model of equality and community.

Enns has been recognized as one of the world's leading advocates for the disabled. Enns himself has rheumatoid arthritis and has used a wheelchair for 25 years. In response to winning the award, Enns said that he was "very surprised" and pleased because it will "give me a chance to make the whole issue of concerns for the disabled more visible." Enns will receive the award at a ceremony in Ottawa on July 1.

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Calendar of Events

June 17	CCM (Niagara Chapter) first organizational meeting at 8 p.m. in Bethany CRC, **Fenwick**, Ont. Speaker: Rev. R.J. Sikkema on "Trends and Directions in the CRC."
June 17,18	Author's Day at David Mervis Books at 596 Markham St. in **Toronto:** featuring Herman Ganzevoort and his new book *The Dutch in Canada* and other ethnic authors and books.
June 18	15th Annual Grunneger Picnic, from 10 a.m. at Grand River Conservation Area, **Rockwood**, Ont. (on Hwy. 7 between Guelph and Acton).
June 22	RCBPA All-Ontario Golf Tournament to be held in **Ancaster**, Ont., followed by a BBQ. Pre-registration is essential. Call (416) 524-1203.
June 25	The First Chr. Ref. Church of **Kitchener**, Ont., will be celebrating its 40th anniversary with a dinner at 6:30 p.m. Anniversary services will be conducted on Sunday, June 26, at 10 a.m. and 7 p.m. led by Rev. J. Kuntz and Rev. P. Breedveld.
June 25	Public Meeting at Good Samaritan Community Church, **Kitchener**, Ont. Theme: "Canadians Concerned About Abortion Rally." From 12 noon till 3:30 p.m. Speakers: Gordon Williams, Randy Dyer and Betty Chisholm. For info. call (519) 648-2128.
July 1	Frisian Picnic at Pinehurst Conservation Park, Hwy. 24A, **Paris**, Ont. Starts at 11 a.m.
July 6	Hollandse Dag om 10 uur in the Arena, **Strathroy**, Ont. Spreker: Ds. J. Top. Samenzang, muziek en voordrachten. Lunch meenemen.
July 7	CFFO Provincial Board Meeting starting 10 a.m. in the CRC, **Georgetown**, Ont. For info. call (519) 837-1620.
July 7&8	"Mark's Message for the Modern World," a seminar on the gospel of Mark at the Institute for Christian Studies, **Toronto**, Ont. Keynote speaker: Dr. N. Thomas Wright of Worcestor College, Oxford University. For pastors, theology students and informed laypersons. Registration and $60 fee by June 30, 1988. For info. call: (416) 979-2331.
July 8	CHP Hamilton/Wentworth Riding Second Annual BBQ at 6:30 p.m. at the Dundas Driving Park, Cross St., **Dundas**, Ont. Tickets $10. Call Jane DeWaard at (416) 627-9694.
July 8	RCBPA **Chatham** Chapter BBQ. Call 416-524-1203 for details.
Aug. 4-7	Congress '88, a National Festival of Evangelism at Rosemont Horizon Convention Centre, Chicago, Ill. Up to 15,000 participants. For info. call (703) 471-1988.
Aug. 13-14	Encouragement Weekend Retreat for men and women at Singing Waters Retreat Centre, **Orangeville**, Ont. To register call Chr. Communications Centre at (416) 890-3222.
Aug. 17	Organ recital by John Wm. Vandertuin at the Aeolian Concert Hall, **London**, Ont., at 8 p.m.
Sept. 9	RCBPA **Chatham** Chapter golf outing. Call 416-524-1203.
Sept. 24	26th Annual Youth Evangelism Services Conference from 9 a.m. till 4:30 p.m. at the CRC, **Willowdale**, Ont. Topic: "Hope." Speaker: Penelope Tynedale. For info. call (416) 832-0408 or 221-7829.
Oct. 1	CLAC Conference on "Squeeze on the Family: When Jobs and Ideas undermine the Home." Starts at 9 a.m. at John Knox Chr. School, **Brampton**, Ont. Speakers: Brian Stiller, Thomas Venema and Suzanne Scorzone. Registration $8. For info. call (416) 744-2340.
Oct. 7-9	25th Anniversary of Timothy Chr. School, **Barrie**, Ont. All former students, their parents and former teachers are invited to join in a celebration of thanksgiving.

Join the sixth annual

STS MISSION TOUR

to churches, missions, places of natural and historical significance in Mexico. Areas of Merida (Yucatan) and Mexico City during final days of the 21st annual Mexico Summer Training Session, a ministry of IDEA (International Discipleship and Evangelization Associates).

Ten days, August 4 to 13, 1988. Tour leader: Dr. Dick L. Van Halsema, STS founder and director. Ideal for relatives and friends of STS group participants, pastors, and all mission supporters. Only $449.00 in Mexico, double occupancy, meals, comfortable hotels. Round trip airfare additional. Ask for complete information!

Mexico Summer Training Session
P.O. Box 6574
Grand Rapids, MI 49516-6574
Telephone: 616-235-7347

Advertising deadlines

Dated	Mailed	2-column ad deadlines	Classified deadlines
Fri.June24	Tues.June21	Wed.June15-8:30a.m.	Thurs.June16-8:30a.m.
Fri.July8	Tues.July5	Tues.June28-4:00 p.m.	Tues.June28-4:00 p.m.
Fri.July22	Fri.July15	Tues.July12-8:30a.m.	Tues.July12-8:30a.m.

**Please note that the advertising deadlines for the July 8 issue have been moved up due to closing of office for civic holiday. Please be sure to get your ads in accordingly to avoid disappointment.

Frisian Picnic

on Friday, July 1, 1988

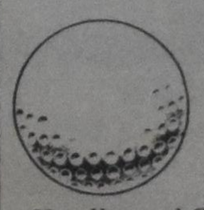
at the Pinehurst Conservation Park in Paris, Ont.
on Highway 24A
Starting time 11 a.m.

Come out for a day of fun and fellowship!

R • C • B • P • A

Reformed Christian Business and Professional Association

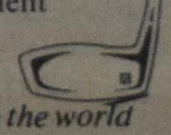
All Ontario R.C.B.P.A. Golf Tournament B.B.Q. Steak Supper



Wednesday, June 22, 1988

Knollwood Golf Club, 1276 Shaver Road South, Ancaster
Tee-off time 11:00 a.m. or earlier depending on participation.

The B.B.Q. Steak Supper will be held at
the home of Jerry and Vicky Van Herk
454 Harvest Road, Dundas, at approximately 6:30 p.m.
depending on completion of Golf Tournament



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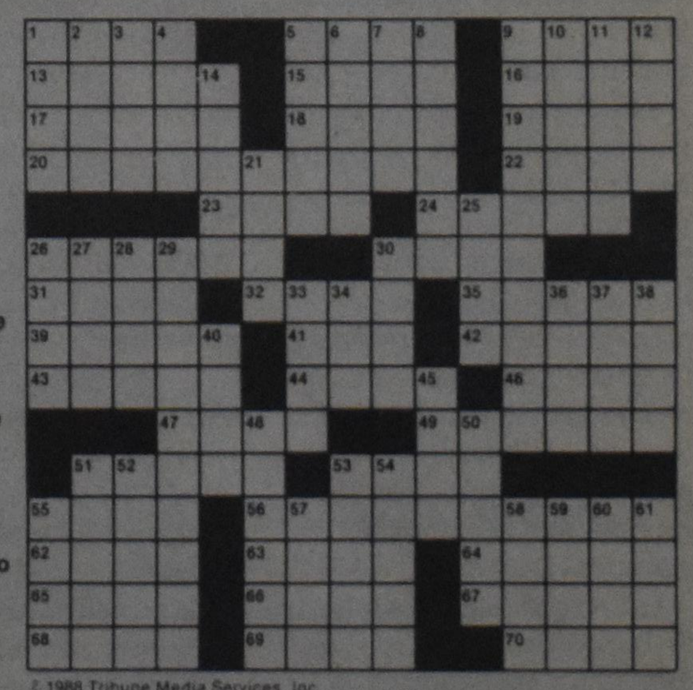
Weekly Crossword

by Frances Burton



ACROSS
1 Title of respect
5 Comic Lucille
9 Gossip
13 Director Woody
15 "I cannot tell —"
16 Ohio city
17 Pool member
18 Neckwear
19 Genesis name
20 Trickery
22 Algonquian
23 Large eagle
24 Gravelly ridge
26 Dessert
30 Study hard
31 — Domini
32 Ivy League university
35 Puts on cargo
39 Descendant
41 Coal weight
42 Nimble
43 Fight
44 Aware of
46 Emerald —
47 Support
49 Chaffer
51 Usher's milieu
53 Lacerate
55 Calabria coin
56 Effective key of a kind
62 "An apple — ..."
63 Following
64 Of ships
65 Whale
66 Construction beam
67 Tests
68 Belg. river
69 Odense native
70 Part of a Confederate signature

DOWN
1 Animal food
2 Choir voice
3 Fish sauce
4 Waiter's offering
5 Wand
6 Wonderland visitor
7 Stead
8 — Antilles
9 Sorcery
10 Cuba —
11 Moslem prince
12 Bundle
14 Snouts
21 Quarry
25 Sp. room
26 Catholic service
27 Fairy tale starter
28 One
29 Haruspex
30 Penny
33 Surmounting
34 Actor Chaney
36 Record
37 She: Fr.
38 Visionary
40 Actor Coward
45 Harem rooms
48 USSR's Brezhnev
50 Good-night girl
51 Sidekicks
52 Hot under the collar
53 Lubbock native
54 — nous
55 Having frills
57 Armadillo
58 —-Coburg-Gotha
59 Of grandparents
60 "Auntie —"
61 Different

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Last Week's Puzzle

A	J	A	R		A	R	A	B	S		C	L	O	P
L	A	M	E		L	E	V	E	E		L	O	V	E
A	P	E	D		A	L	E	N	E		E	D	E	N
R	E	N	D	E	R		R	E	D	P	A	I	N	T
			I	S	M				Y	E	N			
C	L	A	S	P		C	A	M		D	E	F	E	R
H	U	S	H		R	E	D	A	S	A	R	O	S	E
A	M	I		T	E	N	D	R	I	L		A	T	E
R	E	D	B	U	T	T	O	N	S		C	L	O	D
S	N	E	E	R		O	N	E		R	A	S	P	Y
			E	B	B				S	I	R			
R	E	D	F	O	L	E	Y		P	A	M	P	E	R
A	L	I	T		E	L	E	M	I		I	O	T	A
F	I	N	E		A	L	L	E	N		N	O	U	N
T	A	T	A		T	A	L	L	Y		E	R	I	K

Dutch

Naar de dokter uit angst voor spijt

Wim de Jong

Met verbazing en ongerustheid zien we dat de vraag naar medische hulp hand over hand toeneemt. Ieder loopt met wissewasjes naar de dokter, zou mijn moeder zeggen. Ze gebruikte het woord wissewasje niet voor iets dat volgens haar onbelangrijk was; alleen was de dokter er niet voor nodig.

"Dat gaat vanzelf wel over," zei ze als ze naar een schaafwond op mijn knie keek, dat gat in de kous niet." Die moest ze dezelfde avond stoppen. Een enkele keer ging ze nog een stap verder en zei: "Dat gaat wel over bij gebrek aan belangstelling"; dan keek ze je met moederliefde belangstellend even aan.

Tot nu toe begrijp ik niet dat ze zich nooit vergiste, amper dertig jaar oud, met een opleiding zes jaar lagere school. De paar keer dat ze me wegstuurde om onze dorpsdokter te halen, herinner ik me nog goed. Ze wist het verschil tussen wissewasjes en iets waar de dokter voor nodig was.

Iedereen loopt dus, zoals ik schreef, met wissewasjes naar de dokter. Het benauwende en bedreigende is dat er vaak zoveel consequenties aan vast zitten. Vaak komen er verwijzingen naar allerlei specialisten van, met belastende en ingewikkelde onderzoekingen.

Onze kinderen worden ver voor de geboorte in de baarmoeder onderzocht en we nemen alle consequenties, want als je A gezegd hebt, moet je ook B zeggen, waarbij we er niet aan denken dat Z nog 24 stappen ver weg is in het alfabet. Opoe moet nog in de scanner en buurvrouw, ook niet jong meer, wordt voor de vierde keer in twee jaar geopereerd, waarna nog chemotherapie gegeven (en genomen) zal worden.

Wat is de achtergrond en wat zijn de drijfveren achter dit medisch fanatisme? Waarom horen we de vraag "Ben je al naar de dokter geweest" zo vaak?

Twee redenen wil ik noemen. "Je kunt nooit weten", of: "Je kunt er later spijt van hebben als je niet gaat." In het eerste geval is het een kwestie van bezorgdheid en ongerustheid. Een mens wil zekerheid hebben en het risico niet lopen dat later zal blijken dat hij te laat is. Je kunt immers nooit weten!

Bovendien: ze zijn er toch voor, die dokters. Laten we maar gaan. Voor de zekerheid. En we denken er niet eens aan dat de dokter ook eigenlijk nooit zeker is.

Later spijt

In het tweede geval gaat het niet om zekerheid maar om te voorkomen dat we later spijt krijgen. Het is een soort dwang die ons verhindert een kans te laten lopen. Met andere woorden: we zijn bang dat we het onszelf nooit kunnen vergeven dat we niet naar de dokter gingen. We kunnen het risico, hoe klein ook, om een ernstige ziekte op te lopen of een kans op een genezing mis de lopen, niet accepteren. Met een amper te begrijpen term wordt dit "geanticipeerde beslissingsspijt" genoemd.

Dit speelt vaker een rol dan we denken en is veel dwingender dan we ons bewust zijn. Dit komt vreemd genoeg heel duidelijk naar voren als het om ingewikkelde, belastende onderzoekingen gaat of een ingrijpende therapie. De vakgroep medische sociologie van de Universiteit van Groningen heeft de laatste jaren de houding van patiënten en artsen in verband met de aanwezigheid van moderne medische technologie onderzocht. De aanwezigheid hiervan blijkt dwingend; "eisend en gebiedend tot gebruik te zijn. Mede door die geanticipeerde beslissingsspijt.

Enkele voorbeelden. Sinds 1979 hebben er in Groningen ruim 60 levertransplantaties plaats gevonden. De patiënten, allen ernstig ziek zonder hoop op genezing, maar ook hun naaste familieleden, hadden het gevoel de kans te moeten pakken. Ondanks de zware belasting met een beperkt uitzicht op redelijk resultaat bleef men optimistisch. Ongeacht de afloop zeiden de patiënten of hun partners later, dat ze als ze weer een kans zouden krijgen, ze er weer voor zouden kiezen. Zelfs, zoals één het zei, met een kans van twee procent op succes.

Achteraf was er nimmer spijt: "De artsen deden wat zij konden; wij ook. Wij hebben in elk geval alles geprobeerd wat mogelijk was."

Onderzoek van het embryo in de baarmoeder wordt aangeraden bij zwangeren bij wie de kans groot is dat het kind ernstige aangeboren afwijkingen heeft. Er zijn verschillende methoden, waarbij de vruchtwaterpunctie en het echo-onderzoek de meest bekende zijn. Als het om ernstige hersenafwijkingen of open ruggetjes gaat, kan er veel leed voorkomen worden. Maar de consequenties geven ook leed: miskraam en afscheid nemen.

Bij het na-onderzoek bleken er weinig betrokken ouders achteraf spijt te hebben. Ook hier bleek weer dat men het onderzoek niet had durven weigeren; stel dat je er later spijt van gehad zou hebben. Eén zwangere zei: "Elke kans, hoe klein ook, is voor mij een reële kans."

Hetzelfde resultaat, geanticipeerde beslissingsspijt, kwam te voorschijn bij een bevolkingsonderzoek op pasgeborenen (hielprikonderzoek). Unaniem was men blij meegedaan te hebben, ondanks het feit dat bij een positieve uitslag een belastend onderzoek nodig was om uit te zoeken of het kindje inderdaad de uiterst zeldzame afwijking had. (Het hielprikonderzoek geeft slechts een ruwe voorselectie).

Ook bij invitrofertilisatie, gelukkig wordt het woord reageerbuisbaby niet meer gebruikt, geldt een dergelijk proces. Kinderlozen kunnen een van te voren in een laboratorium bevruchte eicel in de baarmoeder geïmplanteerd krijgen. Het is een lichamelijk zwaar en psychisch zeer belastende, bovendien erg dure behandeling. De kans van slagen is gering (dertien à vijftien procent per poging). Desondanks staat men in de rij. Men wil en kan de kans niet laten lopen.

Proberen

Bij een na-onderzoek zei 80 procent van de paren dat ze er later spijt van gehad zouden hebben als ze de kans niet gepakt hadden; 92 procent van hen zei dat ze tenminste moesten proberen, wat er te proberen viel. Het maakte voor hen niet uit hoe groot de kans was, als de kans er maar was.

Medische technologie. Voor veel artsen geldt dat de aanwezigheid verplicht tot aanbod. En de patiënt heeft er niet alleen recht op, medische technologie werkt imperatief: gebiedend. We zijn kennelijk niet vrij om niet te nemen. Ook is de arts niet vrij om niet aan te bieden. Eigenlijk is zijn aanbod niet vrijblijvend. Zelf is hij zeker niet vrij-blijvend meer.

Overgenomen uit: Trouw.

Meeste Nederlanders zijn tevreden over huwelijk

Barbara Berger

RIJSWIJK — Getrouwde mannen zijn heel enthousiast als het gaat om het gezins- en huwelijksleven. Zevenentachtig procent zegt ronduit tevreden te zijn met zijn leefsituatie. Hun echtgenotes scoren weliswaar ietsje lager (83 procent), maar ook zij blijken zeer tevreden.

Mannen met een kerkelijke achtergrond staan op eenzame hoogte op de ladder der tevredenheid, 92 procent heeft niets te klagen. Eerder deze maand gooide de Amerikaanse sociologe Shere Hite met haar boek "Vrouwen en liefde" weer eens olie op het vuur van het veelbesproken onderwerp relaties. De 4.500 vrouwen die zij voor haar boek ondervroeg, waren voor 98 procent ontevreden met hun relatie. De klacht was duidelijk: mannen praten niet over hun gevoelens, tonen weinig interesse voor de partner en laten dus vrouwen al het "emotionele huiswerk" opknappen. Hoe staat het in Nederland met de opvattingen over het huwelijk? Is er de afgelopen jaren iets veranderd? Onderzoek hiernaar wordt regelmatig verricht door het Sociaal en cultureel planbureau, en elke twee jaar gepubliceerd in het Sociaal en cultureel rapport.

Op verzoek van *Trouw* heeft dit bureau de recentste cijfers uitgesplitst naar mannen en vrouwen, leeftijd, burgerlijke staat, opleiding en wel of niet horend bij een kerkgenootschap.

Een conclusie dringt zich dan snel op: de aandacht van de afgelopen jaren voor relatie- en liefdesproblemen hebben de opvattingen over het huwelijk uiteindelijk niet wezenlijk veranderd. Het huwelijk maakt niet ontevreden.

Hooguit kun je stellen dat in vergelijking met tien jaar geleden wat meer realisme als bagage meegaat in het huwelijksbootje. Met name mannen kijken nu veel negatiever tegen het huwelijk aan. Vrouwen blijken altijd al minder rozegeur- en maneschijnverwachtingen te hebben gekoesterd en ze hebben hun oordeel niet sterk veranderd. De sekses zijn in dit opzicht dus naar elkaar toe gegroeid.

Een dieptepunt beleefde de huwelijksromantiek in 1983. Toen dacht nog maar tien procent van de vrouwen en een kwart van de mannen dat je getrouwd ook *gelukkiger* was dan ongetrouwd. In 1975 was daarvan nog 35 procent van de gehuwden overtuigd. Uit ander onderzoek blijkt overigens dat getrouwde mensen feitelijk ook gelukkiger — gezonder, verzorgder, evenwichtiger — zijn dan ongehuwden.

In de afgelopen jaren wordt, parallel aan de opleving van witte bruidsjurken en uitbundige huwelijksfeesten, toch het verband tussen geluk en huwelijk weer ietsjes meer gelegd. Door degenen die trouwen, tenminste. Ongehuwden blijven op het standpunt dat geluk niet afhankelijk is van het boterbriefje.

Vrijgezellenbestaan

Is een slecht huwelijk altijd nog beter dan helemaal ongetrouwd te zijn? Nee, zo ver gaat de Nederlander, ondanks alle huwelijkstevredenheid, nu ook weer niet. Alleen in kerkelijke kringen en onder ouderen verkiest ongeveer tien procent van de ondervraagden een slecht huwelijk boven het vrijgezellenbestaan. Bijna de helft van de 40-plussers denkt dat vroeger alles beter was in het huwelijksleven, maar over het algemeen wordt het beeld dat de huwelijken vroeger beter waren veel minder aangehangen dan ruim tien jaar geleden.

Misschien heeft hier de openheid over relaties ook tussen de generaties meer uitwisseling mogelijk gemaakt. "Taboe"-onderwerpen in de sfeer van bijvoorbeeld seksualiteit kunnen nu tussen moeder en dochter gemakkelijker aan de orde komen en nieuw licht werpen op het huwelijk van de moeder.

Opvallend is het geringe verschil in waardering van het huwelijk tussen de grote steden en de rest van het land. Dat op het platteland de traditie en de vastere sociale verbanden voor meer rust en tevredenheid aan het huwelijksfront zorgen, blijkt dus niet te kloppen.

Toch draait het huwelijk uiteindelijk uit op een sleur, beaamt de helft van alle vrouwen boven de veertig. Het zou kunnen zijn dat juist bij deze generatie het beeld weer opdoemt van alle bedden die ze in hun leven dagelijks hebben opgemaakt en de meren van koffie die ze ooit hebben gezet. Oudere mannen zijn dan ook iets positiever over de reis van het huwelijksbootje. Een kerkelijke achtergrond draagt bij aan een positievere houding ten aanzien van het huwelijk; twee op de drie kerkgangers kruist "nee" aan bij de vraag naar sleur.

Jongeren blijven ondanks deze verhalen van de oudere, ervaren generatie optimistisch: liefst zeventig procent kan niet geloven dat de romantiek omslaat in sleur en gewoonte.

De vrouwen in het boek van Shere Hite klagen over de starheid van hun mannelijke partners, die de vrouwelijke "romantische" verwachtingen naar contact en intimiteit keer op keer frustreren. De cijfers van het SCP laten nu zien dat juist de mannen zijn veranderd in de tijden van de tweede emancipatiegolf. Zij hebben hun hoge verwachtingen teruggeschroefd en komen aardig in de richting van het realisme van de Nederlandse vrouw. Wel trouwen, maar er niet alles van verwachten. Dus is het eigenlijk nog de vraag of de bevindingen van Shere Hite ook voor Nederland opgaan.

Overgenomen uit Trouw.

Persoverzicht

Carl D. Tuyl

Mochten de dames en heren kamerleden met zomervakantie gaan eind juni, dan moeten er bergen werk verzet worden. De regering heeft nog heel wat op de agenda staan, niet in het minst natuurlijk het debat over het handelsverdrag met Amerika. Daar konden de spaanders wel 's af gaan vliegen. Maar er zijn tenminste nog acht andere wetsontwerpen die behandeld moeten worden. Dus, als uw zoontje kamerlid is geloof ik niet dat hij op de gewone tijd thuis komt. De oppositie is ook niet erg tevreden met een verlengde zitting en de stemming in de kamer is ongeveer als dat van een man die zich net met een hamer op de duim heeft geslagen en toen van de ladder viel. Zoiets doe je niet met een glimlach op de lippen.

★★★★

Het leven van dames en heren kamerleden wordt vaak niet gekenmerkt door veel invloed op regeringspolitiek. Eén van de teleurstellingen voor pas in Ottawa gearriveerde politici is, dat ze net als kinderen in de kakschool verteld wordt wat ze moeten doen, op straffe van de regerings toorn. Soms echter, en vooral de laatste tijd, wordt er naar hen geluisterd. Ik denk dat het zulke ogenblikken zijn die het niet gemakkelijke leven de moeite waard maken. Zo heeft de regering zich gesteld achter het idee van huis-tuin-en-keuken fraktieleden om de banktarieven wat aan banden te leggen. Er wordt verwacht dat het kabinet met een wetsvoorstel op de proppen zal komen, dat aan de eisen van de leden op de achterste banken zal voldoen. De aanhouder wint, hè?

★★★★

Een zekere dokter Howard Seiden schrijft een medische rubriek in de *Toronto Star*. In één van zijn recente artikelen schreef hij, dat een te dikke portemonnaie in de achterzak wel-eens reden zou kunnen zijn voor klachten over rugpijn. Weer één van 's levens raadsels opgelost: tot nu toe ben ik vrij van die kwaal gebleven. Nu weet ik waarom!

★★★★

Canadezen zijn toch anders. Niet zo zeer omdat we azijn op de patate frites doen, of omdat we een twee dollar biljet hebben. Nee, onze eigen aard zit in een ander feit volgens Dr. Mary Jane Ashley van de Universiteit in Toronto. Japanse, Australische, Engelse en Amerikaanse kinderen worden veelal in de zomer geboren. Niet zo in Canada, waar de meeste kinderen in de lente geboren worden. "Vive la difference!"

★★★★

Zit er nou een verkiezing in de lucht of niet? Ik moet het weten, want ik wil graag een herfstvacantie hebben dit jaar, en ik wil niet weg zijn als er gestemd moet worden. Soms geloof ik, dat Monsieur Mulroney het zelf niet weet en dat hij maar rustig afwacht totdat de publieke opinie-onderzoekingen een wat gunstiger beeld tonen. Dat is in ieder geval slimmer dan de sterrekijker methode van Mevrouw Reagan. Op het ogenblik moet er natuurlijk een politiek tegenmiddel gevonden worden tegen het feit, dat de belasting met zo'n $35 biljoen omhoog is gegaan, en ons nationaal schuldbedrag met pakweg $4 biljoen. Misschien zou een eventuele handslag op het handelsverdrag al die nogal zure feiten kunnen verzoeten.

★★★★

Sheila Copps, de nogal luidruchtige — ik geloof de meest luidruchtigste — Liberaal, vroeg hoe het nou zat met Monsieur Mulroney's belofte voor een pensioen voor dames die hun carrière thuis maken. De Minister voor Volksgezondheid — Jake Epp — probeerde om de klippen heen te zeilen, maar Sheila was niet tevreden met het antwoord, en noemde het een vergeten belofte van de regering.

★★★★

Jake Epp zag wel zijn anti-rook-wetsontwerp aangenomen in de Kamer. Indien dit ontwerp wet gaat worden, zal het de tabaksindustrie verboden worden te adverteren of sportevenementen als reklame te gebruiken. We zijn al een heel stuk weg van mijn vaders tijd, toen het roken een soort rite was waarmee jongens in de mannelijkheid bevestigd werden: "een tevreden roker is geen onruststoker," en "het is geen man die niet roken kan." En ik kan me nog kerkeraadsvergaderingen herinneren waar de ouderling aan het andere eind van de tafel onherkenbaar was vanwege de blauwe sigarettenrook.

★★★★

Allemaal even diep in de zak tasten: de $15 miljoen die eerst bestemd was voor regeringsreklame voor het handelsverdrag blijkt niet genoeg te zijn, er moet $10 miljoen bij.

★★★★

We bidden in onze kerk voor regen in de door droogte geteisterde gebieden in Alberta en Saskatchewan. Die extra $10 miljoen voor handelsverdrag-reklame waren beter besteed aan steun voor de getroffen landbouwers in die provincies.

★★★★

Een groep Russische en Canadese avonturiers zijn er in geslaagd om via de Noordpool van Rusland naar Canada te skieën. Het zal wel ergens goed voor zijn, ik weet niet precies waarvoor, maar het herinnert ons natuurlijk wel aan het feit dat wij ook buren van de Ruskies zijn.

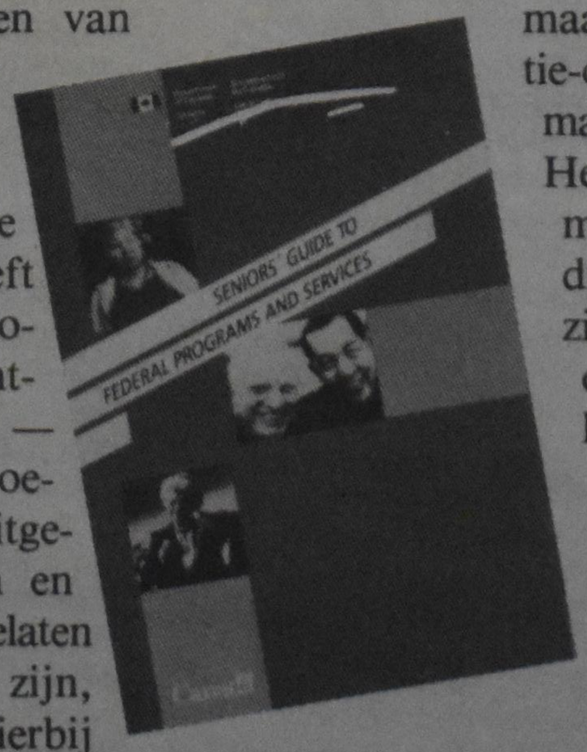
★★★★

Onze synode gaat nu gauw beginnen. Uit ervaring bied ik hier de afgevaardigden een lijst van benodigdheden aan: een bijbel, een fan — want die studentenkamers worden bloedheet, een pak Ex Lax (voor 't lange zitten), een koffie-maker — want het is moeilijk 's avonds koffie te krijgen, geen piereverschrikkertje — want dat is verboden, schrijfpapier, een foto van moeder de vrouw tegen het heimwee, beter nog moeder de vrouw zelf, goed humeur, kalmte, geduld, en natuurlijk zoals mijn moeder zou zeggen: schoon ondergoed, je weet nooit. Sterkte hoor.

Carl Tuyl is predikant van de First Christian Reformed Church in Kingston, Ont.

Als u een bejaarde bent, of iemand kent die het is, dan is dit de gids voor regeringsdiensten waar u op heeft zitten wachten.

De uitgave heet "Seniors' Guide to Federal Programs Services" en is voorzien van algemene informatie over regeringsvoorzieningen en hulpverlening aan bejaarden. De Canadese regering heeft letterlijk tientallen programma's speciaal ontworpen voor bejaarden — programma's die van toepassing zijn voor een uitgebreide reeks activiteiten en vereisten. Niets was nagelaten om ervan verzekerd te zijn, dat alle programma's hierbij zijn inbegrepen.



Kijk uit voor deze gids gedurende de maand juni, bij informatie-centra in diverse supermarkets over heel Canada. Het is beschikbaar, samen met andere publicaties die voor u van betekenis zijn. Of, u kunt ook een exemplaar van deze gids kosteloos aanvragen door de onderstaande coupon in te vullen en in een enveloppe te verzenden naar:

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Books/Meditation

Robert VanderVennen, book review editor

Christian living

So you're not perfect?

You don't have to be perfect! Learning from Paul's letters about Christian living today, by Stephen A. Hayes. Winfield, B.C.: Wood Lake Books, 1987. Paperback, 86 pages, $9.95. Reviewed by Robert VanderVennen.

Some people are perfectionists, and some think that the life of a born-again Christian must be nothing but sheer happiness and smiles like they see on some religious television programs. Anything short of that means you are not a true believer.

Pastor-counsellor Stephen Hayes urges such people to bring a good dose of biblical reality to their lives. His approach is to use the teachings of St. Paul as a guide. He says that Paul had some wise and very helpful insights, even though he didn't always live up to his own preaching, which in itself is an insight for us.

You will find in this short book good advice for handling criticism, worry, anger, discouragement, love and endurance, and in dealing with one myth of constant happiness. This book will be especially helpful for people who always feel inadequate and insecure in their faith and their lives. The counsel to be realistic about our expectations of ourselves is good for all of us.

Missions

Resource on foreign missions

Let the whole world know: Resources for preaching on missions, by Richard R. DeRidder and Roger S. Greenway. Grand Rapids: Baker, 1988. Paperback, 203 pages. Reviewed by Robert VanderVennen.

Are you called on to preach or lead devotions which draw on what the Bible says about missions? Do you need to make reference to the experiences of foreign missionaries? If you need help in this area, you can get it from this new resource book.

The book has four sections. The first presents 16 topics for mission sermons, with Bible text, central idea, background and sermon outline. The second gives 38 accounts of personal experiences on mission fields.

The third section of this book contains 27 interesting stories of problems in translating words of the Bible into languages which have not had an equivalent word, so that the cultural setting illuminates the meaning of the word in ways that give us new insight. The fourth section gives 31 very short mission mottos or quotations from missionaries.

This book can make profitable and interesting reading for anyone interested in missions, whether they ever need to use the material for public speaking or not. The authors are former foreign missionaries and seminary professors.

Friends of God

Wayne Brouwer

Lord and Christ

"Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ." **(Acts 2:36)**

In 1879 the vast expanses of the British empire celebrated the 60th year of Queen Victoria's powerful rule. Pageants and fireworks marked the occasion in the globe-circling outposts of the Foreign Service, a proud reminder that "the sun never sets on the Union Jack!"

At the heart of the festivities, in England itself, the renowned poet Rudyard Kipling was commissioned to write a suitable verse to commemorate that state event. But when his poem appeared, many were taken aback by its tone. Instead of jubilant celebration, it was the hushed voice of a prayer. In the midst of boisterous revelry, it spoke with the subdued whispers of an agonized plea:

The tumult and the shouting dies —
The Captains and the Kings depart —
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget — lest we forget!

Far-called our navies melt away —
On dune and headland sinks the fire —
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget — lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard —
All valiant dust that builds on dust,
And guarding calls not Thee to guard.
For frantic boast and foolish word,
Thy Mercy on Thy people, Lord!

Amen.

Easy religion

These are days when "Jesus saves!" comes easily to our lips, but "Jesus is Lord" is too often forgotten in the political arena of summit deliberations, the economic arena of stock portfolios and second mortgages and double incomes, the social arena of uncensored relationships and unrestrained sexuality, the business arena of office politics and calculated morality, the education arena of valueless data-processing and expediency, etc.

What "cut to the heart" Peter's Pentecost congregation was the announcement that Jesus *was* a big deal, that He really *meant* something in the chaos of their world, that He, in fact, was both Saviour *and* Lord. They had tossed him away as a nuisance; now He returned a judge. They had chucked him as an inconvenience; now God Almighty had exalted him in glory.

Costly devotion

In our moments of self-centred kingdom building, the discordant melody of Rudyard Kipling's cry and the Apostle Peter's challenge must be sounded. Jesus is your Saviour; is He also your Lord?

Do you bow to him with your heart as well as your head, your time as well as your talents, your money as well as your mind, your relationships as well as your religious acts of devotion, your schooling as well as your singing, your journeyings as well as your jobs, your fun as well as your fortunes, your pastimes as well as your possessions?

Can you sing:

King of my life, I crown thee now
Thine shall the glory be
Lest I forget thy thorn-crowned brow
Lead me to Calvary!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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